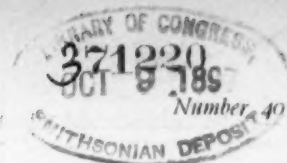


Volume LXXXII



THE CONGREGATIONALIST

Boston Thursday 7 October 1897



Armenian Orphan Children, at Marsovan, Turkey, Some of the Beneficiaries of Our \$25,000 Relief Fund

Education

— Ex-Postmaster-General Wilson was inaugurated president of Washington and Lee University, Virginia, last week.

— There is trouble at McGill University, Montreal, because of the importation of professors from Great Britain.

— Rev. Dr. Eliphalet Potter, formerly president of Union and Hobart Colleges, will be the president of the Cosmopolitan University, which John Brisbane Walker has founded.

— The American Home Missionary Society will receive \$10,000, the American School of Classical Studies at Athens and Williams College \$1,000 each, from the estate of the late Eliza W. S. P. Field of Albany, N. Y.

— The fall term at Fargo College opened, Sept. 22, with a large number of new students and increased facilities for instruction. Prof. P. G. Knowlton, the new dean, takes hold with energy. Miss Adams, daughter of Rev. E. A. Adams of Chicago, is preceptress.

— The number of pupils in New York city's 275 public schools registered on the first two days of the present term was 214,936, and 6,913 failed of entrance for want of room. Of the 4,350 women teachers, six reported themselves as having married in the vacation, and eight are said to have married without reporting it. The city has 171 school buildings, is building ten more, and owns sites for twenty-five not started. The estimated cost of the schools for the year is \$6,843,450.73. Pupils in the City College number 1,800, in the Normal College 2,500.

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There are thirty words in this schedule, from each of which letters have been omitted and their places have been supplied by dashes. To fill in the blank spaces and get the names properly you must have some knowledge of geography and history. We want you to spell out as many words as you can. Then send to us with 25 cents to pay for a three months' subscription to *WOMAN'S WORLD*. For correct lists we shall give \$200.00 in cash. If more than one person sends a full, correct list, the money will be awarded to the fifty best lists in appearance. Also, if your list contains twenty or more correct words, we shall send you a beautiful *Egeria Diamond Scarf Pin* (for lady or gentleman), the regular price of which is \$2.25. Therefore, by sending your list, you are positively certain of the \$2.25 prize, and by being careful to send a correct list you have an opportunity of the \$200.00 cash award. The distance that you may live from New York makes no difference. All have equal opportunity for winning.

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Prizes will be honestly awarded and promptly sent. We publish the list of words to be studied out. In making your list of answers, be sure to give the number of each word:

- | | |
|---|--|
| 1. - R A - I - A country of South America. | 16. B - S M - - K A noted ruler. |
| 2. - A - I - I - Name of the largest body of water. | 17. - - O T O - I - Another noted ruler. |
| 3. M - D - - E - - A - E - - A sea. | 18. P - R - U - A - Country of Europe. |
| 4. - M - - O - A large river. | 19. A - S T - A - I - A big island. |
| 5. T - A - - S Well known river of Europe. | 20. M - - I N - E - Name of the most prominent American |
| 6. S - - A N - A - A city in one of the Southern States. | 21. T - - A - One of the United States. |
| 7. H - - - - X A city of Canada. | 22. J - F - - R - - N Once President of the United States. |
| 8. N - A - A - A Noted for display of water. | 23. - U - - N A large lake. |
| 9. - E - E - E - E - One of the United States. | 24. E - E - S - N A noted poet. |
| 10. - A - R - I - A city of Spain. | 25. C - R - A A foreign country, same size as Kansas. |
| 11. H - V - - A A city on a well known island. | 26. B - R - - O A large island. |
| 12. S - M - E - A well known old fort of the United States. | 27. W - M - - S W - R - D Popular family magazine. |
| 13. G - - R - L - A - Greatest fortification in the world. | 28. B - H - I - G A sea. |
| 14. S - A - L - E - A great explorer. | 29. A - L - N - I - An ocean. |
| 15. C - L - F - - - I - One of the United States. | 30. M - D - G - S - A - An island near Africa. |

In sending your list of words, mention whether you want prize money sent by bank draft, money order or registered mail; we will send any way that winners require. The *Egeria Diamond* is a perfect imitation of a Real Diamond of large size. We defy experts to distinguish it from real except by microscopic test. In every respect it serves the purpose of Genuine Diamond of Purest Quality. It is artistically mounted in a fine gold-plated pin, warranted to wear forever. This piece of jewelry will make a most desirable gift to a friend if you do not need it yourself. At present our supply of these gifts is limited, and if they are all gone when your set of answers comes in, we shall send you \$2.25 in money instead of the Scarf or Shawl Pin, so you shall either receive the piece of jewelry or the equivalent in cash, in addition to your participative interest in the \$200.00 cash prize. This entire offer is an honest one, made by a responsible publishing house. We refer to mercantile agencies and any bank in New York. We will promptly refund money to you if you are dissatisfied. What more can we do? Now study, and exchange slight brain work for cash. With your list of answers send 25 cents to pay for three months' subscription to our great family magazine, *Woman's World*. If you have already subscribed, mention that fact in your letter, and we will extend your subscription from the time the present one expires. To avoid loss in sending silver, wrap money very carefully in paper before inclosing in your letter. Address:

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Volume LXXXII

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Number 40

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OF those whose names have been publicly mentioned as possible candidates for the presidency of the American Board, it should be said that several besides Professor Fisher have expressed unwillingness to be considered in that relation. Some of these have felt that the possibility of their election was so remote that they were not called on to say anything, while all from whom we have heard have intimated their high sense of the honor and responsibility of the office and their desire that it should be filled by the ablest and wisest man in the denomination. And still we believe that those who have thus written to us would honor the office if elected. There will be general interest in the array of short articles elsewhere published, naming different individuals for this important office.

It is easy for the preacher to overrate the capacity of his congregation, as that college professor evidently did of whose sermon an intelligent lad wrote that "he used very big words and a great many of them, and he went on for a very long time." Intelligibility is really the first requisite of successful preaching, and it ought, on all ordinary occasions, to be an intelligibility which extends to the uneducated and simple-minded. If the whole sermon cannot be within the grasp of children, part of it should. Large words and complex sentences in spoken discourse are too often indexes of confusion or imperfection of thought on the part of the speaker. It is difficult to analyze and clarify our thought and set in order our impressions of truth, reducing them to their simplest elements, but the overcoming of that difficulty is the secret of power. Preaching is of the intellect, but the mere display of intellectuality hinders its access to the heart. The end is never the advertisement of self. To instruct, to convince, to awaken ambition for higher things, to move the will to action—these are its aims, and none of them is served by complexities or technicalities of speech. Like the small bullet of the modern rifle, the little word goes further and sinks deeper than the large one. Let the preacher take his written sermon,

if he uses one, and go through it, substituting little words for large and short sentences for long ones, and see whether he will not be rewarded by the attentive and responsive looks of his congregation. If he speaks without a manuscript let him think of himself as a herald who delivers the message from his Lord as directly and forcibly as possible. The unlearned will begin to like his preaching, and the learned will like it all the better for his simplicity and self-restraint.

No doubt external conditions have much to do with the success of the prayer meeting. Mr. Hamlin's article, elsewhere printed, certainly contains many practical and feasible suggestions, and some of the topics which he proposes are freshly phrased and bear directly upon human life in its modern surroundings. Such matters as the arrangement of the seats, the light, the character of the music, the leader's tact in opening the subject and in drawing out responses determine to a large degree the tone and usefulness of the gathering. At the same time it is not fair to hold the leader responsible for the success or failure. There ought to be much freer participation on the part of the laity. The present generation trained in the Christian Endeavor habits ought to be making itself more deeply felt in the regular prayer meeting of the church. The prayer meeting will attract people as much as any club or public assembly if it offers as much to attract them. And it has far more to attract them if what it has can be fairly put before them. To do this is the chief difficulty. What others have done is more suggestive toward overcoming the difficulty than any conjectures as to what others may do. If it could be understood that what is wanted is not a set speech but rather a word out of one's heart, or a quotation touching some problem common to all Christians, or a suitable extract from a paper or a book, we should see a brightening of all our prayer meetings. Dr. Alexander McKenzie declares that if people would only say in prayer meeting what they are apt to say to one another about the topic of the evening on the way home, the result desired would be reached. How many people there are who afterward say, "If I had undertaken to speak I would have said thus and so." Don't wait, brothers and sisters, till the meeting is over before you give expression to what is in your mind and heart. If pastors or laymen have experiences as valuable as what we have printed of late, we should be pleased to receive accounts of them.

There may be some excuse for women wearing big hats when they attend the theater. That is a place for show. But if such hats are a nuisance there they are a greater nuisance in the church. We like to look the preacher in the face as he

speaks. The message may be just as important when it comes through a mass of ribbons, flowers, feathers, birds' wings and laces, but it is not as impressive. We know this from experience. We sat, the other Sunday morning, behind a barricade of black ostrich plumes quivering above a bank of pansies staring out from broad green leaves, the whole marvelous creation veiled below the feathers in voluminous white lace, surmounting a head which shook and turned in continuous bewildering convolutions. By stretching and bending to the left we caught a glimpse of the hitherto unseen speaker. But it was speedily eclipsed by a pile of red geraniums under a frame of black lace spreading upward and outward in all directions. We bent in the opposite direction, to be confronted with a glorious mass of fluffy white, from which rose a single flower and a trembling, drooping spray, like the tail of a rooster with a fringe of gold. Then we gave up trying to see the minister, but we could not escape seeing the bonnets. Paul seems to have thought that a woman, when preaching, ought to have her head covered, else she would dishonor her head. But in the pew with one of these modern inventions on her head she often spoils the service. If the theater hat must go, much more the church hat.

The late editor of the *Spectator*, Mr. R. H. Hutton, was born and bred a Unitarian, but became an intense Anglican. The *Saturday Review*, while acknowledging that Coleridge and Maurice had much to do with the change, thinks that "probably most of all he was guided by the feminine needs of his own mind, by the desire for restraint, dignity, authority in matters of ritual and belief." It thinks "it would be exceedingly difficult to show that he had been really converted in any intellectual sense to the precise dogmas or creeds of the church. It was the practice rather than the profession of the church which attracted him." In reply to this it might be said, in the first place, that Anglicans will scarcely welcome the suggestion that their church satisfies feminine needs, and in the second place may we, without injuring the feelings of our many readers who are women, venture to ask whether the "desire for restraint and dignity" is characteristic of most women? As to the charge that Mr. Hutton never gave entire assent to the precise dogmas of the creeds of the Anglican Church, it may be said in reply that there are those who hold that his celebrated essay defending the doctrine of the incarnation is one of the most damaging arraignments of Unitarianism that has ever been written, and every word of it gives evidence of positive, sincere belief in the doctrine which is being defended.

The autumn religious gatherings are under way all over the country. Some will help to make them effective by talking on the plat-

form, others by not talking, especially in the halls and corridors, while the meetings are in progress. Ministers are in this respect among the greatest sinners.

The Story of a Noble Charity

It is not yet a full year since *The Congregationalist* called upon its constituency to provide means whereby some of the little children made fatherless and motherless by the awful atrocities in Armenia might be fed, sheltered and fostered by the missionaries of the American Board. Their hearts were aching as they saw all about them fearful destitution, with hardly any funds available for the work of relief. To this call the readers of this paper responded with a promptness and liberality far surpassing our most ardent expectations. The first appeal was printed Nov. 12, and by Christmas nearly \$16,000 had been received. It was thought best then, in view of the numerous other good causes demanding to be heard, not to exert any further pressure upon our readers, though from that time to this the fund has been kept open and the accessions to it acknowledged. It has now reached the \$25,000 mark and all will agree with us in considering this outcome a most gratifying one, reflecting credit upon all who have had a share in it.

Every cent of this money has gone to the field. No expense was involved in the collection of it, and the cost of cabling the weekly installments to Constantinople was met in a way that made no inroads upon the fund or involved any outlay by the American Board. We were fortunate from the start in being able to intrust the money sent us to the wise, experienced and energetic missionaries of the Board, who knew just what to do with it in order to accomplish the most far-reaching results. We have from time to time published letters describing in detail the work of relief, and this week we give a more extended survey of the field and the character of the work in general, while the pictures help to make vivid the scenes that are being enacted today, as well as the little ones themselves, clothed, happy and industrious.

To all who have sent a dime, a dollar, or a thousand dollars across the ocean to help lift the children of a race whose sufferings no pen can ever describe we extend our hearty thanks in the name of the missionaries of the Board and of the beneficiaries of the fund. The most beautiful feature of this charity has been its representative character. Not only has practically this entire country been represented, but generous sums have been forwarded us from England. Rich men have given their thousands, and many a person who day by day has to exercise the strictest economy has out of his want sent an offering which he who sits over against the treasury has noted and honored. Our oldest subscribers, the faithful friends for many years of all good causes, have come gladly to the support of this fund, while little children have saved their pennies and willingly sacrificed the sweets of life in order to bless their little unknown brothers and sisters in Christ far across the sea. These \$25,000 are a fresh and convincing token that despite its materialism this age is not deaf to the cry of suffering childhood in any part of God's world.

Dr. Brown and the Bay Conference

A letter missive calling a mutual council of churches has been issued by Rev. Dr. C. O. Brown and the Bay Conference to answer the following question:

Was Bay Conference justified in suspending Rev. Charles O. Brown, D. D., without trial and after the finding of an ecclesiastical council which declared as follows: (Here insert appended copy of finding of council for adjudication, but not necessarily to be read to the churches invited), and to give such advice as shall conform to justice, to the spirit of Congregationalism and to the spirit of the gospel of our Lord Jesus Christ.

The finding of the council referred to was in substance that the evidence before it did not sustain the charge of adultery; that Dr. Brown had in specific instances been guilty of unministerial conduct, though certain constitutional infirmities of temper shown by him to some extent modified the council's opinion of his conduct; and that the council was not able, both because of the nature of evidence before it and because of evidence apparently withheld, to free itself altogether from suspicion concerning Dr. Brown's hitherto stainless reputation. The council expressed the hope and prayer that "his future years may be more fruitful than any in the past."

The churches invited to sit in council, to meet in Chicago, Oct. 26, are as follows: Leavitt Street, Pilgrim, Millard Avenue and Lake View, all of Chicago, Ill.; New England of Aurora, Ill.; First of Columbus, O.; Pilgrim of St. Louis; First of Minneapolis; First of Detroit, Mich.; First of Grand Rapids, Mich.; Second of Dorchester, Mass. The first five of these churches were selected by Dr. Brown, the second five by the Bay Conference, and the Second Church of Dorchester by two persons agreed upon by both parties. They were Rev. Dr. Willard Scott of Chicago and Rev. J. T. Blanchard of Aurora.

It is much to be regretted that the pastors of the churches chosen by Dr. Brown should have committed themselves openly and emphatically to the defense of his position. The public can hardly expect an impartial judgment from judges who have practically declared their decision of the point at issue before it has been judicially presented to them. This these brethren appear to have done by their votes to admit Dr. Brown to the Chicago Association while he was under suspension by the Bay Conference. That conference justly insisted that the churches chosen for a council should be outside of the Dubuque and Chicago Associations, which had already passed judgment on the matter by voting to admit Dr. Brown to membership. He has seriously prejudiced his case by his apparent unwillingness to trust it to impartial judges.

The other churches invited would, we think, be justified in declining to participate in the council for the reason that no judicial body thus constituted could command confidence. Still, the Bay Conference has finally yielded to Dr. Brown's insistence, through its desire to have the matter submitted to a council, and it may be expected that the responsibility resting on these pastors, who have been the avowed defenders of Dr. Brown, of deciding a question of polity vitally important

to the peace of the denomination may dispose them to review the whole matter candidly. If, then, the council shall be held as proposed, we shall hope its proceedings will commend its result to the confidence of the churches and of the public.

The Dubuque Association at its meeting last week expressed regret for its action in voting to admit Dr. Brown to its membership and apologized for it to the entire sisterhood of churches. This was in response to the request of the Bay Conference that it would unite in a council to advise concerning the propriety of that action. As its former vote was contrary to all precedent and a manifest violation of one of the fundamental principles of fellowship which characterizes our polity, this latter step was sure to be taken sooner or later. Neither of the votes of the Dubuque Conference really affected Dr. Brown's standing beyond its own limits. It is to be hoped and expected that in time the Chicago Association will follow its example. Then the question of Dr. Brown's ministerial standing can be settled, as it should be, without the complications brought into it by the violations of fellowship which had become involved with it. These questions of fellowship are more important than the interests of any one minister or conference of churches. They concern the integrity of Congregationalism and have put its polity to a test which imperatively requires the service of any churches which may be summoned in council to protect it. Yet with patience and prayer and steadfast loyalty to the welfare of all the churches, we are confident that the harmony which our denomination has so long maintained will not be permanently disturbed.

To the Student Army

Harvard and Yale last week opened their doors to a greater number of students than ever before. Several others of the larger colleges began the academic year under like conditions and the student army of the United States is now everywhere at work. It is an immense army. From the primary to the professional schools it includes some 15,000,000, more than one-fifth of the total population. It is the mightiest of all social forces. It holds the future in its power. It largely shapes the present, also. Every subject which concerns men and women in every relation in life is under survey in the schools. The theories there advanced are everywhere being put into practice.

The school years are a distinct period in each one's life. In many respects they are the most important years. Therefore, we would have a few words with students who read *The Congregationalist* as they are entering on a new term of study.

Your responsibilities are much greater than those of the student of the last generation. Many things were decided for him which you must decide for yourselves. His course of study was in the main prescribed. Yours is largely elective, even in the earlier years. The range of knowledge has greatly extended and you have many more courses to choose from than were possible to him. You are called on to decide earlier what your life business shall be than were your fathers and mothers. The more clear and definite your

purpose now the greater the promise of your success. No one can advise you what particular business is best for you unless he is acquainted with you. But this is certain. You will be wise to choose not the business which seems most attractive in itself, which is likely to bring you the most money or the widest fame, but that in which you believe you can be most useful to others. Let that one motive be decisive and you will in the end be happiest.

You have a large responsibility in the making of your teachers. Many of them are beginning their profession with anxious fears as well as high hopes. Your considerate sympathy may awaken in them new appreciation of their work, which will lead them to be largely useful to a whole generation of scholars who will come after you. Or you may find it easy to embarrass and annoy them so that they will never escape from the distaste of their first efforts. Remember that you may be in a few years in their places.

You have an important opportunity as a follower of Christ. We assume that you have made that most imperative of all decisions, and are already a disciple of the Master of us all. Every school is Christian where Christian influence prevails, and it does prevail when the leaders among the pupils are genuine Christians. This means more than all religious exercises, such as public reading of the Bible and prayer in the school, or even than the study of religious subjects. Let, then, your Christian faith be known, quietly and unobtrusively, but decidedly. If there is a Christian Association in the school or college to which you belong, be an active member of it. If philanthropic work is carried on by some of your fellow-students, help in it. Let your life witness for your Master. Then the remembrance of you will remain a vital influence, a fragrant memory in coming years with many of your associates.

As a student you have a peculiar position in the community where you live. If you remain at home, or if you return only for vacations, you are recognized as belonging to a distinct class. The farther you pursue your studies, the more clearly your influence as a student is acknowledged. Many a community is proud of its college boys and girls. In whatever school you are studying, your education is largely at public expense and the public expect some adequate return for their investment. Your life is observed, your thoughts are felt, your future is an object of peculiar interest to your neighbors because they have a sense of ownership in you. The consciousness of this ought not to make you conceited, ought not to lead you to over-confident assertion of your opinions. But it ought to spur you to the best work and dignify your daily life.

You belong to a chosen army, chosen by fortunate circumstance and popular will to advance the world's useful knowledge, not less chosen of God to a definite service because the choice encompasses all the children and youth of the land. The country which gives this privilege to its boys and girls and puts this honor on them deserves their love and devotion. The kingdom of God claims their faithful service. In this year are maturing all your purposes for the future. Thank God

for it. Rejoice in it. Make the most of it.

Our Duty to Ourselves

A popular conception of duty to one's self is that it involves getting all which one can and keeping all which one gets. This, of course, is selfishness unadulterated. On the other hand there are those who insist that utter disregard of self is the only proper rule of life. The truth lies between these two extremes. Of the two the latter often is claimed to be in accord with Christian teaching, and certainly is safer, nobler and more promotive of personal and general welfare than its opposite. But it must be understood with some qualification.

Sheer selfishness, strongly although it makes its appeal, always is ignoble and evil. There is no need of arguing to prove its indefensibility. When, then, is its opposite, entire unselfishness, susceptible of doing harm? When it tends to defeat its own purpose, we may answer. Parental self-denial for the sake of promoting the good of children is as honorable and creditable as it is beautiful in itself. But in many an instance it causes the children who are its objects to become indolent, selfish and inefficient. Everything being done for them at whatever cost of parental effort, they learn to depend more and more upon others instead of themselves and usually grow increasingly grasping and blind to the sacrifices which are made in their behalf.

Unselfishness which is thus indiscriminate may be genuine, yet it is mischievous. That alone is commendable unselfishness which studies the highest good of its objects. The obligation to illustrate it is not the only one resting upon us. We also are bound to consider ourselves in some degree. As individuals we have inalienable rights, to claim which is quite consistent with our duty to others. We may not always yield our judgment to that of others. We may not always regulate our conduct by the convictions of others, still less by their prejudices or whims. We may do them lasting harm by failing to resist the domineering spirit which prompts them to insist that we deny ourselves, or by neglecting the opportunity to show them in our practice that their opinions are mistaken. The weak brethren, whose weakness often proves a tower of strength to them, frequently receive too much deference. The apostle's injunction must be interpreted in connection with his other teachings and his example and not solely by itself.

Current History

The Lethargy of the Good

No fact is more disheartening to the reformer than the lethargy of the good and respectable and the assiduity of the bad and disreputable elements of society. Why did the constitutional amendment prohibiting gambling barely pass at New Jersey's special election last week? Because the citizens of that State desire a return of the old days when gambling at race tracks made Hudson, Union, Monmouth and Gloucester Counties the resorts of the "sports" and thieves of New York and Philadelphia? No. The amendment polled so few votes because the de-

cent, law-abiding citizens of the State were not alive to their responsibilities and duties. The gamblers and sporting men were alert. They had planned for the contest months before. Money unlimited was at their command with which to purchase votes or do any other venal thing. While good men were asleep they labored, and they almost won.

The municipal campaign in Greater New York thus far has not called forth that enthusiastic rallying of the forces of good which the gravity of the issue demands. A few clergymen have written to the newspapers defining their attitude and calling on men to do their duty, but men whose word would have great weight are dumb, and organizations that should be at work are inert. Rev. Dr. Meredith, just home from Europe, is out with the right sort of a statement:

I think the importance of the election cannot be exaggerated. I am without any hesitation or reservation whatever most heartily in favor of the election of Seth Low. I feel thus because of what Seth Low is in himself—a man of broad culture and high character. I feel thus because I have read Mr. Low's letter of acceptance, in which he plants himself on the platform of non-partisanship in municipal politics. I propose to do all I can to bring the men about me to feel as I do. That's where I am, and that's where this pulpit will be ringing. I don't believe in national or State politics in municipal affairs. The municipality is not a political organization; it's a business corporation, and I am for the man who will conduct its affairs on business principles.

The Political Outlook in Massachusetts

Massachusetts persists in having annual elections of State officials. Hence next month the citizens of the commonwealth will be appealed to to decide between the present set of officials, all of whom were renominated by the Republican convention last week, and those who were nominated by the two Democratic conventions, one being held in Worcester, representing the regular Democracy, the other being held in Faneuil Hall, Boston, and representing the National Democrats, or, in other words, those who repudiate the last national Democratic platform formulated at Chicago. The scenes of turbulence at the Worcester convention, and the ruthless way in which Mr. G. F. Williams controlled the convention which nominated him for governor and ejected from places on the State committee all men who were not subservient to him, will not improve the standing of that faction of the party with the public, nor will it tend to increase the number of votes which Mr. Williams will receive. The convention held in Faneuil Hall, at which Hon. William Everett, son of Edward Everett, was nominated for governor, was not large in numbers, but it had among its delegates some of the ablest and most patriotic citizens of the State, and all that was said and done was on a high plane of action and thought, commanding the respect of all men. The contrast between the *personnel* of this convention and the one held in Worcester was marked and striking. The platform on which Dr. Everett stands is distinct in its position on State issues as well as national. It calls for the abolition of the executive council, doing away with State commissions, giving the governor full power of appointment and removal of all State officials not elected by the people, and

such control of corporate franchises as will restrict their privileges to short and fixed terms and provide for adequate compensation for all privileges granted. The Republican convention held in Boston was dignified and somewhat formal, inasmuch as the delegates had nothing to do but renominate the present State officials. Senator Lodge's eulogy of Governor Wolcott met with sincere response because it was deserved. Since his renomination Governor Wolcott has made two welcome announcements. He will not take the stump and appeal to the voters for their suffrages, preferring to let his record speak for him, and he hopes that the legislature will be less extravagant with public funds.

The result of the election is such a foregone conclusion that public interest centers chiefly on speculation concerning the relative strength of the two factions of the Democratic party. It is not probable that Governor Wolcott will receive the great majority that he did when first elected, because the excitement of the presidential campaign and the gravity of the issues then before the voters called forth many who will not approach the polls this year. Moreover, some Democrats who then voted for the Republican candidates rather than for Mr. Williams will not vote for a Republican candidate now lest they seem to indorse those acts of the Republican party since the national election which they deem vicious. When all this is said it still remains true that Governor Wolcott will poll more than the other candidates of the Republican party because of his high character and his record as an independent citizen and public official.

Municipal Campaign in New York

It is not altogether surprising, still it is a fact worth noting, that two of the men who now are candidates for the position of mayor of Greater New York were members of the commission which drafted the charter by which the enormous city of the future will be governed. The sentiments which these men then expressed were their honest convictions, voiced with no other thought than the hope of influencing the legislature to give the new city a model constitution. What did President Seth Low and Gen. B. F. Tracy then say? They urged an amendment to the State constitution permitting minority representation in municipal elections. And why? Because "such representation tends to emphasize the fact that in the administration of a city the common interests of the citizenship of the place are more fundamental than party divisions." Seth Low still believes this. But General Tracy, the puppet candidate of Boss Platt, now stands on a platform which begins with an assertion that the one great issue before the people is not whether they shall govern themselves, or whether the business of the city shall be administered for the interests of all the citizens, but whether the platform adopted by the Chicago Democratic Convention last fall was worthy of support or not. Nor is this the only inconsistency to be found in the Republican situation as Mr. Platt has made it. Mr. Low has been criticised by him as unworthy of support by Republicans because Mr. Low has at times declined to vote for Republican candidates when he deemed others more

worthy. But the Republican convention last week named for comptroller Mr. A. P. Fitch, whose career as a partisan has been much more varied than Mr. Low's, who was made comptroller of the city by Tammany, and who is not a Republican now.

Fortunately events are so shaping themselves now as greatly to encourage those who hope to see Mr. Low win and the principles of municipal non-partisan government permanently established in the metropolis on the ruins of both the Democratic and Republican machines. General Tracy's nomination caused no marked enthusiasm among the rank and file of the Republicans, and it has not detached from Mr. Low's support such staunch party journals as the *Tribune* and the *Mail and Express*. Tammany's nominee for mayor, Judge Robert van Wyck, forced upon the Democratic convention by Mr. Croker, has driven the Germans, who might have supported a strong, reputable Tammany man, to decide in favor of Mr. Low, and has given Henry George's candidacy as representing the Silver Democrats a vitality it might otherwise have lacked. Nor is it proving acceptable to the rank and file of Tammany, many of whom resent Mr. Croker's rule or ruin policy which forced them to nominate Mr. van Wyck. The Committee of Fifty in Brooklyn has decided to stand by Mr. Low. In fact, the only nomination that satisfies the people irrespective of party is that of Mr. Low, and it is now definitely settled that for no cause will he withdraw. The nomination of Hon. Charles S. Fairchild, ex-secretary of the national Treasury, by the Citizens' Union as its candidate for comptroller is an admirable one and is sure to strengthen Mr. Low's chances.

The Abuse of Injunctions

That public opinion is intensely alive to the question of the use and abuse of equity court injunctions may be inferred from the celerity with which all makers of political platforms nowadays seek to incorporate planks which voice the popular feeling. The two Democratic conventions held in Massachusetts during the past week, for instance, passed the following resolutions:

While we believe that the power of injunction, if properly used, is beneficent, we demand, however, that combinations of laborers, formed without malicious intent and using peaceable methods, shall be permitted by statute and shall not be restricted by injunctions.

Combinations of any class of persons, however, whether of laborers or of capitalists, which act by threats, violence, intimidation or with malicious or with criminal intent, must always be suppressed by law in order that the very foundation of a free government may be preserved. (*National Democrats*.)

The right of trial by jury is our sacred inheritance, and shall not, with our consent, be impaired. But today great corporations demand from our courts of equity, blinded by the interests of capital, injunctions that forbid working men from enjoying the inalienable rights and privileges of freemen. The arrest of men for acts not forbidden by law, and their trial and conviction without trial by jury or right of appeal to higher tribunals constitute judicial oppression and violate the safeguards of the Constitution and the Bill of Rights. (*Regular Democrats*.)

The Tammany convention in New York passed the following:

We protest against the punishment of alleged violations of such injunctions upon the sentence of a tribunal that is at once the accuser,

party and judge, and which proceeds upon evidence unknown to the law as proof of guilt, and we demand that charges of contempt, not committed in the immediate view and presence of the Court, shall be prosecuted by indictment, tried by jury and safeguarded by all the securities provided for the protection of innocence against unjust conviction.

The Massachusetts Republican convention made no deliverance upon the subject, but at a conference of leaders of the party in Essex County several days after the convention Congressman Moody, one of the ablest and most fearless of the younger leaders of the party, warned those who heard him that it was an issue which must be met and some position taken. He called attention to the fact that had general legislation been permitted at the last session of Congress a bill introduced and passed by the Senate of the Fifty-fourth Congress would have become a law, probably. It insures all citizens the right of trial by jury and prevents equity court judges from acting as judge, jury and prosecutor.

The Eastern Question

The refusal of the Greek national legislature to give a vote of confidence to the Ralli ministry has caused the formation of a new ministry, M. Zaimis, formerly a supporter of Delyannis, having accepted the position of premier. The defeat of the Ralli ministry was brought on by the unwisdom of M. Ralli, and must not be interpreted as indicating that the Greeks were disciplining him for accepting a treaty so cruel in its terms as that by which Greece must abide. For as yet there has been nothing to indicate that the Greek people have resolution enough to accept the advice which some of their friends in Europe are giving, i. e., that they reject the treaty and at once resort to another contest at arms, with the hope of shattering the European concert and reopening the entire Eastern question. Persia, where Russian influence is now very strong, if not predominant, has filed a forcible protest with Turkey against recent raids of Koords over the Persian frontier.

The publication of the White Book of the Greek Government during the past week and the documents it contains have called attention to what has been recognized for some time—that Germany must be held responsible for most of the humiliation which Greece has been forced to suffer. English critics of Lord Salisbury are denouncing in unmeasured terms his defeat in diplomacy by the Emperor William, and several speeches made before the English electors during the past week, especially that of John Morley, have been unsparing in their denunciation of the record of British statecraft since Lord Salisbury came again to power. Nor does criticism stop there. *The Chronicle* places the responsibility upon the British people:

Nay, if the public spirit of England itself had not been swamped in a tide of reaction, not even the weakness of Lord Salisbury would have given this triumph to the sultan. But it is the day of our dishonor. We drink the full cup of our humiliation, and there will be much more "pain and shame and mischief" before the better voice of England makes itself heard again in tones to which the world will have to listen.

While the Liberal party still seems to be without a leader who can unify all its factions, or clearly formulate a domestic

and foreign policy for it, there are some signs of a reaction against the Salisbury-Chamberlain coalition. At a by-election in Denbighshire, Wales, for a member of Parliament to succeed the late George Osborn Morgan the Liberal candidate, although a weak personality compared with his predecessor, had a much greater majority than Mr. Morgan ever received, and much of this increase is credited to the disgust of the electors with Lord Salisbury's foreign policy.

The Death of Neal Dow

Hon. Neal Dow, known the world over as one of the historic figures in our temperance reform endeavor, died at his home in Portland, Me., Oct. 2, at the unusual age of four and ninety years. Like so many men of Quaker parentage his life has been one of combat and aggressiveness. Although his career as a municipal official began as early as 1839, it was not until 1851, while mayor of Portland, that he became prominent as a foe to the saloon. In that year he drafted and had presented to the Maine legislature a bill for the "suppression of drinking houses and tipping shops" which was more radical in its provisions than any which had been brought to the notice of American legislators. His personal advocacy of the measure before the committee of the legislature resulted in a remarkable victory both in the committee and in the legislature, the bill being enacted exactly as he had drafted it. As mayor of Portland he immediately set about enforcing the law, and proved that he was fearless and thorough.

From 1851 on to the end of his life—during the years when he was in the Maine legislature, when he was lecturing before American and English audiences, when in 1880 he was the candidate of the National Prohibition party for President of the United States, when in 1884 he was the leading advocate of the amendment to the constitution of Maine which, adopted by a popular vote of nearly three to one, declared the manufacture, sale and keeping for sale of intoxicating beverages forever forbidden—he was by far the most consistent and the ablest champion of the prohibition of the liquor traffic that we have ever seen in this country. Other men came and went, becoming discouraged, but he never lost heart or faith in the righteousness of the principles for which he stood. He lived long enough to see the Maine law, which he had created, become a dead letter in many if not most of the cities and largest towns of the State. And yet if he had been interviewed on the day of his death as to the wisdom or unwisdom of attempting to change the law he would have said that the fault was not with the legislative statute, but with the executives sworn to enforce the law and with public sentiment, which was not as sensitive as formerly to the ethical bearings of the use and sale of liquor.

Mr. Dow had an honorable record as an official in the Civil War, winning the title of brigadier general and suffering wounds and imprisonment in defense of national integrity and honor. He was a religious man and a student of the Bible, but his inability to induce the Christian Church to see the prohibition question as he saw it prevented him, during the last

years of his life at least, from hearty co-operation with the church as an institution. The moral courage of the man, his fidelity to principle, his unswerving devotion to the cause which he had made his own early in life, commanded the respect of all men, and by his death we lose an important and individual personality. It is interesting to note that the hatred of the saloon and the liquor traffic, which became his consuming passion, was the result of seed sown in his soul by Rev. Justin Edwards, president of Andover Theological Seminary, when the latter was visiting Portland on one of his famous tours for the advancement of the cause of temperance.

The Change of Ministry in Spain

The queen regent of Spain must be credited with the sense to see that the time for action had come, if Spain were to escape humiliation. Fortunately she also had courage to act, and last week General Azcarraga, the Conservative prime minister who succeeded Canovas, was virtu-

position in which Spain unquestionably is, is reported by observers in Spain. The same correspondents give little credence to the reports that any European Powers stand ready to assist Spain in any way.

NOTES

The Hawaii Supreme Court has declared the recent income tax law unconstitutional.

Hon. Carl Schurz says to Senator Gallinger of New Hampshire:

I am willing to be decorated with all the vituperation your industry can collect for maintaining and following the principle that the duty of the citizen to the public weal is absolutely paramount to any duty he may owe to a party organization.

When Premier Badeni of Austria fought in his recent duel with Herr Wolff, he defied the law of the land and set an example not calculated to encourage respect for law. But he had the imperial sanction. The claims of the Catholic Church, however, were yet to be reckoned with. Absolution was necessary if excommunication were to be escaped, and this the pope has granted.

Whitaker's Almanac, the *rade mecum* of the Anglican clergy, says that there are 300 sects in Great Britain. Mr. Howard Evans, in the September *Contemporary Review*, punctures this time-worn lie. From the registrar-general's returns he shows that the list is full of dead organizations, and that, as a matter of fact, nine different bodies, which might practically be reduced to Congregationalists, Methodists and Presbyterians, represent the actual divisions of British Dissent, and their points of difference are much less serious than those of the "Catholics," Evangelicals and Broadists in the Established Church.

Prof. Arlo Bates of the Massachusetts Institute of Technology in his Talks on the Study of Literature, just published, appraises the Sunday newspaper as it influences the intellect. He says: "It is safe to say that for the faithful reader of the Sunday newspaper there is no intellectual salvation. Like the prodigal son, he is fain to fill his belly with the husks which the swine do eat, and he has not the grace even to long for the more dignified diet of fatted calf." Gen. Horace Porter in the October *Century* testifies to General Grant's strict regard for the Sabbath, and his regret that the exigencies of war so often brought about battles on Sunday.

In Brief

"Did you hear any preaching this summer?" said Jones to Smith the other day. "Well, I went to church a number of times," was Smith's somewhat ambiguous reply.

Broadway Tabernacle will have to bow to the mandate of Dr. Gunsaulus's physician, who forbids absolutely his going to New York. Who will now loom up for this pulpit, which is one of the most commanding in the world?

An estate worth \$5,400,000 was probated in New York last week, and not a cent of it will go to any philanthropic or educational institution. The public will get some of it, however, through the operation of the inheritance tax law.

Robert G. Ingersoll lectured in this city last Sunday evening. The limited space given to reports of the lecture by the Boston press Monday morning contrasted with the *verbatim* reports that once were given indicate that Mr. Ingersoll is not reckoned to be as popular as formerly.

The Third Sunday School Convention for the World is to be held in London, July 11-16.



HON. NEAL DOW

ally requested to resign his place. Señor Sagasta, the eminent Liberal leader, was immediately given authority to form a ministry, which he has done, and as the natural outcome of such a change of front General Weyler is about to be recalled, and will probably be succeeded by Marshal Blanco, formerly governor-general of the Philippine Islands. Sagasta's policy toward Cuba will be more liberal than that of Canovas, and he may go so far as to offer autonomy or a degree of self-government which would satisfy many of the Cuban revolutionists. But whether it would satisfy the leaders of the revolutionary party and put an end to the war is doubtful, for such promises in the past have been so worthless that the most influential and self-sacrificing of the Cuban revolutionists have announced that nothing short of independence will satisfy them. Of course if the United States Government in some way were made a third party to whatever compact was agreed upon between Spain and the Cubans, and it was understood that it would see to it that Spanish promises were kept, the attitude of the Cubans might change somewhat.

A surprising lethargy among the Spanish nobility and upper classes, who seem comparatively indifferent to the critical

1898. There was a division of preference as between 1898 and 1900 among the members of the International Executive Committee, but the London Committee were unanimous for the earlier date.

"Except a Christian Endeavorer's righteousness," declared a speaker at the recent Lynn State convention, "exceeds the righteousness of the Sunday bicyclist, he shall not enter the kingdom of God on this earth." But why limit such an observation to those Christians only who wear the Y. P. S. C. E. badge?

There seem to have been this autumn a large number of particularly enjoyable prayer meetings which had for their theme vacation experiences. There is a religious side to almost every man's vacation no matter where or how he spends it, and it is an excellent thing when he gives his brethren the benefit of his observations and experiences.

There are rumors of a reconciliation between Ballington Booth and his father, General Booth, rumors that are denied by Mrs. Ballington Booth. If it is brought to pass then the American Volunteers will merge with the Salvation Army. It is to be hoped that the Ballington Booths will insist on such concessions as will enable them to return without seeming to sacrifice the principles for which they stood when they seceded.

The *Catholic Review* admonishes *The Congregationalist* to stop its utterances on Government aid to Catholic Indian schools. Our contemporary heads its editorial warning with the title, Come, Come, Sir: None of That. Possibly this title is a copy of an order from some Monseigneur who acts as censor over the Roman Catholic press. We remember that some newspapers in Canada were recently punished for not obeying that summons. But it hardly applies to us.

The sudden death of Mr. William Reynolds is a severe loss to the Sunday schools of the United States and of the world. For ten years he has been field superintendent of International Sunday School Work, and has visited in his labors nearly every part of the United States and of Canada. On Sunday, Sept. 26, he was in good health and addressed a congregation in Louisville, Ky. On the following Tuesday he died in that city. He was sixty-six years old.

According to the statement of Rev. Dr. R. S. McArthur of New York it costs less to maintain Baptist missionaries in foreign fields than those of any other denomination, an average of \$209.43 per annum for each one. It is a question whether this is an evidence of wise economy. But his further statement that it costs the Christian Alliance \$499.10 for each missionary that organization sends out is quite in contrast with its claims of doing great work at small expense.

The report of the Council of the Unitarian National Conference, by Rev. M. J. Savage, says exultantly: "Our point of view, as to evolution, as to the Bible, as to future punishment, as to putting the emphasis on the humanity of the Christ, is now so generally accepted that one hears our voices everywhere." Now let that point of view be distinctly stated and let Unitarians generally subscribe to it, and whether we accept it or not we shall know more than we now know.

A pleasant circumstance connected with the care of the orphans in Armenia, bestowed by our missionaries there, is that several of the latter whose children are being educated in this country found no little compensation for the painful separation in the special opportunity presented them to minister unto the forsaken childhood about them. No doubt their longing for their own offspring so far away from them has made their touch all the more

tender, and their toil in behalf of these little Armenians the more patient and persevering.

Two distinguished Anglican clergymen are now in this country, the Lord Bishop of Rochester and Canon Gore. The latter preached before the New York Diocesan Convention last week. He will be present at the annual meeting of the St. Andrew's Brotherhood in Buffalo next week, and a fortnight hence he will be in Boston. The Episcopalian Club will entertain him on Oct. 19, and he will address the students of the Cambridge Divinity School. Doubtless an opportunity will also be given for his many admirers outside the Episcopal Church to hear him.

Rev. F. B. Vrooman once thought he could remain in the Presbyterian fellowship as pastor of a Presbyterian church without believing in its doctrines. Later he sought support as assistant pastor of an independent congregation in Chicago. He has made a discovery already known to many, but which constantly has to be learned anew by some in the dear school of experience. He puts a great deal of bitterness into these two sentences: "I have discovered to my satisfaction that a church which believes nothing, gives nothing. . . . It is the hide-bound orthodox Christian, with a believing sense of hell, that contributes to the support of the church and the ministry."

Our constituency is appreciating, as we knew it would, the beauty and value of the Gallery of One Hundred Portraits which we offer in our "1898 combination." It is early even for first orders, but we are already receiving second orders for "The Combination" from the same persons. A Connecticut subscriber writes, sending a new subscription for both *The Congregationalist* and *The Century*: "Send the portraits to me, and have them sent at once. I have immediate use for them. The first set arrived yesterday." As we have already said, the gallery is its own best argument.

An irate subscriber, who orders one copy of *The Congregationalist* to be discontinued, shows, so far as his statement is trustworthy, what a different idea of Congregationalism prevails in the Middle States to that in New England. He says: "Certainly shall not allow a paper with so little regard to truth to enter my home. Your criticisms of that eminent statesman and Christian gentleman, T. C. Platt, indicates that the Congregational machine had better come before the Republican machine and endeavor to absorb some of the grand and broad principals [sic] and practices that characterize the Republican machine and T. C. Platt. This may be New England Congregationalism, but it is not Congregationalism as administered at Upper Montclair, N. J."

This same Senator Platt, by the way, who has just nominated Mr. Tracy for mayor of the Greater New York, is reported by a newspaper correspondent to have said: "I wish I was as sure of salvation as I am that Benjamin F. Tracy will be the first mayor of Greater New York." We fear the senator has a bad conscience and does not really expect to be saved, for his manager and his candidate both publicly announced at the convention that nominated him that they more than half expected his name might be withdrawn. These easy and careless allusions to the possibilities of eternal destiny are in bad taste from any "Christian" man.

The Dial, in reviewing Sir Harry Johnston's book on Central Africa, and especially his charges against the Christian missionaries, comes to their defense with the following sensible comment:

The missionary is not likely to be a universally popular man in a community largely made up of "aggressively ungodly" people, to whom his presence is a restraint and his ways

are a rebuke; and to whom, moreover, all profession of piety is "cant," and who would naturally resent a decent attitude of official aloofness from loose ways and loose company as savoring of "arrogant demeanor" and the spiritual conceit of the "unco guid." In point of fact, there is, as it seems to us, a fundamental rivalry between the African missionaries and the army of self-seeking or merely nomadic adventurers now streaming thither in the wake of the Rhodeses, Jamesons and Barnatos.

Current Thought

AT HOME

The *Springfield Republican* remarks: "Every day of the political campaign for the control of Greater New York increases our admiration for Rev. Dr. Charles H. Parkhurst as a prophet. Well did he say that one Platt was more dangerous than five Crokers."

James Lane Allen, in the October *Atlantic*, says of Rudyard Kipling's *Recessional*, "The new, vast prayer of it rises to the Infinite, but it rises from the ancient sacrifice of a contrite heart." Henry M. Stanley, in the same magazine, says that the story of "the Uganda missionary enterprise is an epic poem. I know of few secular enterprises, military or otherwise, deserving of greater praise. . . . Its unique geographical position, coupled with the remarkable intelligence of the people, will make it as brilliant commercially as it was renowned in pagan days for its martial prowess, and is today for its Christian zeal. Uganda is pre-eminently the Japan of Africa."

Rev. Dr. S. J. Sawyer, the venerable Universalist divine, calls attention in *The Christian Leader* to the significant fact that "after existing first in Europe for two or three centuries, and later in the United States, deism seems now to have become, in this country especially, extinct. Deists, like the dodo and the gigantic saurian, seem actually to have ceased to propagate their species. In my youth, and even after I entered the ministry, it was not an uncommon event to meet a deist, but I cannot remember meeting one for the last thirty or forty years. What has become of them? Has the whole tribe died out?"

ABROAD

Harnack's interpretation of the most interesting of the newly found Logia is thus described in *The Guardian*. "Wherever they (my disciples) are, they are not deserted by God, and as one is alone, even so I am with him. Raise the stone and thou shalt find me, cleave the wood and I am there." These words, he holds, refer to ordinary handiwork, and he points out their appropriateness in the mouth of a carpenter. He suggests, also, a direct reference to, and deliberate correction of, the pessimistic words of Eccles. 10: 9: 'Whoso removeth stones shall be hurt therewith, and he that cleaveth wood shall be endangered thereby (2).' According, then, to Dr. Harnack, the meaning of the saying will not be pantheistic, but it will be: 'Wherever my disciples are, there God is present; even if one is alone, I am with him. The simplest worker will find his task no burden and no danger, for I shall be with him.'

The Spectator, commenting on William Watson's pantheistic poem, *The Unknown God*, recently published and quoted from by us, says: "If doing God's will, fearing God and keeping his Commandments, loving God and doing his service are to have any force in the world - and if they are to have no force the earth will be nothing but a hell - they must be dependent not on an unknown, impersonal God, but upon a God whom men may know and love. A mystic may love the unknown and the unknowable. Ordinary minds revolt from the notion as preposterous. A God that cannot be loved is a God that will be hated by the fierce and forgotten by the gentle. We do not deny that many men holding the pantheistic view have been and are good men, and sometimes better men than many who hold

the truer view, but we are sure that, except for specially mystical and subtle minds—minds that can discern something of a right line in obliquity—the pantheistic idea takes the whole heart out of religion."

The *Diamond Fields Advertiser* (Kimberly) says: "We doubt if there is any other land in which wealth exercises so wide and so corrupting an influence as in South Africa, partly because the avenues to affluence are so few in number, partly because of the unprogressiveness and unassertiveness of many of the people, and partly because the South African millionaire is frequently a politician as well."

The *Friend of Honolulu*, which in a way represents the white population there, condemns the plan to import Negro laborers from the South, saying: "Scarcely any admixture of breed could be less desirable for the present populations of Hawaii. Vastly better is the stanch, stalwart, civilized Mongolian. Best of all is the white Caucasian breed. Hawaii is a grand, lovely group, fit to be the home of the choicest race of men on earth. Let the posterity of the native Hawaiians breed upwards into higher grades, not downwards to be condemned as 'niggers.'"

The *Indian Witness* deplors the effect upon missions of the apathy of Christian nations toward Armenia, Greece and Crete: "No wonder that the feeling is gaining ground in Mohammedan lands that Islam is invincible, and that the aggressive forces of Christianity have no power to turn the followers of Mohammed from their faith. In our advance against heathenism and idolatry we are leaving an implacable enemy on our flank, and if we do not turn aside now to undermine the foundations of Islam's stronghold some of us will live to repent the days when we neglected to make any adequate effort to overthrow one of the greatest manifestations of the powers of evil which the world has ever seen."

Nettleton's First Parish

I. RIGHTLY DIVIDING THE WORD OF TRUTH

BY ALLEN CHESTERFIELD

He had been settled nearly six months and the after-glow of the enthusiasm with which he had entered upon his work still lingered. The spell of that solemn moment when the hands of three doctors of divinity had been laid upon his head while the most venerable one offered the prayer of ordination was yet upon him. It would be long before he forgot two or three particular petitions of the prayer—that he might be instant in season and out of season, that he might be wise to win souls, that he might rightly divide the word of truth. But the total impression of the occasion itself was what fixed itself chiefly in his thought. The crowded church, the imposing array of ministers and deacons who constituted the council, the glad, proud faces of his father and mother, the congratulations on successfully running the theological gauntlet, and, above all, his own modest satisfaction at the consummation of hope and endeavor and a sure sense that God and men were calling him to the noblest of all vocations—this was the picture that was now and again summoned up as the weeks went by. He liked especially to recall it when the harness galled a little—on rainy Sunday evenings and depressing Monday mornings, and when the choir had a little falling out, and when at his recommendation of The Christ of Today Deacon Bisbee's grave face became a trifle graver.

Yet, on the whole, Nettleton was passing the time of his novitiate with as little to perplex and as much to gratify him as

could be expected. Eastfield was a town of about the right size and caliber for a young man desirous of testing his mettle. It was near enough to the cities to feel something of their stir and varied interests. It was sufficiently remote to have its own individuality, its own resources and its own problems. Nettleton's church possessed an honorable history, but had never committed itself to the policy of subsisting entirely on its past. There was a fair degree of unity between the various bodies of Christians in the place and the town was measurably respectable as far as externals go. There were, of course, plenty of sick people to visit, a number of timid souls to reassure and now and then a black sheep to worry over and to reclaim. Of course people died every now and then in Eastfield and once in a great while they married—far more infrequently, however, than Mrs. Nettleton could wish.

It was one of her random questions, by the way, on this subject of matrimony which precipitated the discussion that led Nettleton to an important homiletical departure. They were talking together one Sunday evening after church about the happenings of the day. Durham had accompanied them home and accepted their invitation to come in for a Welsh rarebit. Durham combined in his jolly, sturdy little person the functions of high school teacher and church organist. He had gotten into the way of dropping in on Sunday nights. There was usually something to eat and the talk had to do chiefly with concerns of the parish. The strain of the day being over, both Nettleton and his wife gave themselves considerable rein in the matter of comment on people and things. It rested them immensely after inquiring so properly as to the health of between one and two hundred individuals. In fact, these Sunday night post-service suppers would have been considered by the several maiden ladies of the parish—had they known about them—a trifle worldly, both as respects viands and the sauce of speech that garnished the celery salad and the fancy crackers. But the Nettletons still retained enough of the spirit of college merrymaking to render them still susceptible to the pleasure inhering in a nine o'clock spread, while to have it of a Sunday night did not seem to them to militate either against their welfare or their usefulness. On the other hand, it helped to focus and clarify the events of the day and to arrange them in their proper perspective.

Durham could be trusted not to spread broadcast anything that might be said of a confidential or esoteric nature. In fact, Durham's own tongue under the genial influence of these Sunday evening symposia wagged more freely than was its wont when the great public eye of Eastfield was upon him. In vain on Monday morning did the Spinnet sisters, with whom he boarded, project their shrewd questions with a view to discovering what went on at the parsonage the evening before. Durham put them off with vague generalizations designed to foster the impression that the welfare of Zion, both local and universal, was the one absorbing theme that taxed to the utmost the combined wisdom of Nettleton, Mrs. Nettleton and himself.

And, indeed, the welfare of Zion was the

ultimate theme of debate, led up to, it must be confessed, by leisurely approaches coupled with occasional detours into particularly inviting paths. As, for instance, on the night alluded to, when, after random remarks from all the members of the trio about the size of the morning congregation, and the beauty of the new contribution bags, and the appropriateness to the evening sermon of the choir piece that followed it, Mrs. Nettleton put this query to the gentlemen: "Is Tom Pratt making up to Maggie Sanderson?" "What makes you think so?" struck in Nettleton, rather sharply.

"He went home with her tonight and sociable night last week, and everybody says he's decidedly smitten."

"Yes, I guess your wife is right," said Durham. "Anyhow, you ought to feel highly complimented that this series of sermons is taking effect so quickly."

Nettleton had that night preached the first of three discourses on The Christian Home. In it he had dwelt upon the Preparation for a Home. Next Sunday evening he was proposing to set forth The Inner Life of the Home, and on the Sunday following The Home and Its Relations to the Community. He considered this a right pretty division of the subject and was especially well pleased with the titles of the individual discourses. It was his first formal series since his installation, and he was making a pretty thorough study of the institution under consideration. He had been surprised to find such a dearth of books on the subject, but several of his works on sociology touched gingerly upon it, and these, with the aid of some valuable pamphlets which he procured from the Divorce Reform League, equipped him for his mighty task.

The scattering among the stores and factories of cards announcing the course filled up the church with the people who float from one ecclesiastical novelty to another, and special music rendered the occasion still more impressive. Nettleton was a firm believer in the theory that to reach the masses you must begin with them where they are and educate them to a higher degree of appreciativeness. So, after a friendly wrestle with Durham, who, like every professional musician, objected to any concession to popular cravings, Nettleton succeeded in getting on the program two pieces which had long ago secured a permanent place in the Eastfield heart. These were My Trundle Bed and Home Sweet Home. Nettleton was frank enough to admit to Durham that he hoped to lift the musical standard as the course proceeded, and told him that if he could find anything in the old oratorios that bore upon the making and development of a home he would try and find a place for it on the final program of the course.

But even Durham was forced to own that so far as attendance and interest went the first evening had been a decided success, and he was therefore all the more unprepared for the disappointed expression on Nettleton's face when his wife transmitted to him the village gossip in reference to the possible union of the houses of Pratt and Sanderson.

"That's the way it always results," he burst out. "The right people never apply the right sermon. Now those young

things ought not to think of marrying for years. I happen to know that Tom is only getting \$6 a week and Maggie won't graduate from the high school until next June; and I know that you, Durham, think that she's the kind of girl that ought to go to college. Hang it! Why can't the persons for whom a sermon is designed take it to heart? Now there's George Lewis; I hoped he'd get some good out of these sermons; on the shady side of thirty-five and abundantly able to support a wife, and Julia Greenleaf ready to meet him half way any time these last ten years. Did he go home with her tonight?"

"No," replied Mrs. Nettleton, "she went off with her father and George stayed to attend a meeting of the good citizenship committee of the Christian Endeavor Society."

"Well, such an outcome as this," groaned Nettleton, "takes away half my pleasure at the size of the congregation. It turned out about as it did a fortnight ago when I preached from the text, 'The night cometh when no man can work.' I wanted to spur the drones and the shirks out of their masterly and unblushing inactivity, and who do you suppose was the first person that came to me after I came down from the pulpit? Who but Susie Dresser, who goes now to all the meetings and packs all the missionary boxes and calls on all the strangers and canvasses for all the benevolent societies? 'O, Mr. Nettleton,' she said, 'I am consumed with remorse because I am doing so little in the vineyard.' I wanted to tell her to go home and take a two hours' nap and then get up and read the Dolly Dialogues."

"And as I moved down the aisle Frank Appleton grasped me by the hand, saying: 'O, Mr. Nettleton, that sermon went straight to my heart. Do set me at work.' I drew him aside in one of the pews and said, as quietly as I could: 'Now, Frank, won't you please tell me just how you are spending this Lord's Day?' He seemed a little surprised at the question, but answered it something in this fashion: 'Well, I got here at 9.30, in season for the brotherhood prayer meeting, then I took charge of the ushering for the morning service. In five minutes I shall be before my Sunday school class. This afternoon I go out to Maple Grove to a schoolhouse meeting, and this evening I hope to be at both the Endeavor meeting and the regular service.' 'Frank,' said I, 'my sermon wasn't aimed at you. I was shooting javelins at men sitting on all sides of you, who don't lift a finger week in or week out to strengthen this church or to better the life of this town.'"

"O, well," laughed Durham, as he passed his plate for some more of the rarebit, "you can't expect to preach a sermon and apply it too. What they pay you for is its delivery."

"True enough, and some of them would rather pay more for a sermon without prongs than for one with one, but all the same this habit of misapplication is wearing the life out of me. They didn't tell us anything about it in the seminary, and I've had to learn it by bitter experience."

"O, come now, Steve," said his wife, "cool yourself down with a little of this snow pudding left over from dinner. There may be cases of misfit now and

then, but I can see as I go around the parish that a few people put on the garments designed for them."

Nettleton took the pudding, but persisted in his mood. "Don't you remember the sermon I preached two weeks after I was ordained? I wanted to show the people in this town that we are living in an age of progress in religious thought, so I took the text, 'Now we know in part.' And I am absolutely sure that the conservative people in the church were either befuddled as to my meaning or else more strongly intrenched in their conservatism, while two or three of those who pose on their liberalism and make a fad of it were lavish in their praises. God knows I wasn't preaching to them, but I will some day from the text, 'Hold fast that which is good.'"

"Why couldn't you arrange," suggested Durham, "a certain code of signals whereby different individuals shall know whether you are driving at them or their neighbors. You might have it generally understood that when you stand at the right of the pulpit you are addressing the wealthy members of your flock, and that when you stand at the left of the pulpit it is the respectable middle classes to whom you are speaking."

"A better plan yet," rejoined Mrs. Nettleton, "would be to have you, Mr. Durham, as you sit in full view behind Steve, apprise the people when they are to listen for themselves, and when they are to toss the pastoral injunctions over into the next pew. You might hoist a square of red flannel when the recently bereaved are about to receive a morsel prepared particularly for them, and when Steve wants the business men of the congregation to send a petition to President McKinley asking him to send the White Squadron to Cuba, how would it do to run up a banner displaying a device of a rampant eagle. Or a simpler way yet would be for Steve to send postals on Saturday to the persons who are to be the special target of the sermon, asking them to be promptly in their seats at half-past ten."

Nettleton smiled feebly as he promised to give these various suggestions proper consideration, but as Durham pocketed a lot of popcorn to munch on the way home it struck him that there was a look of determination on Nettleton's face somewhat foreign to its usual Sunday evening aspect. And after the door was locked behind him, and Mrs. Nettleton had slicked up the room a bit, and the two drew up to the fire for a lovely little chat, it was apparent that the pastor's thought still tarried in the region of professional problems, though all he said was, "You are a great comfort to me, Grace, you old joker, but I guess I've got to work this thing out for myself."

The week passed without any allusion to the subject, though the minister seemed a little more preoccupied than usual. Mrs. Nettleton, as she came and went in the study, observed once or twice that her husband had scattered about him on the desk a number of blank cards. He confided to her that he was going to preach on giving. On Sunday morning he started for church a half-hour earlier than usual, and there was a paper package under his arm.

He took a central position in the vestibule, where the people would naturally

salute him as they passed in. To all the good mornings he responded graciously, and into the hand of about every fourth individual he quietly slipped a plain white envelope, with the request not to open it until after entering the pew. This procedure he kept up until the bell stopped tolling, when, leaving with an usher a half-dozen envelopes to be delivered to certain specified late comers, he ascended the pulpit stairs. The service proceeded in its wonted form as far as the sermon. At that juncture Nettleton, having deposited his manuscript on the Bible, but before opening it, began as follows: "I am about to preach to you, my friends and parishioners, on Christian Stewardship. It is one of those subjects which a minister must bring before his people from time to time, and it belongs distinctively to that class of subjects which are capable of various applications. I trust that certain portions of my discourse—its main argument and its illustrations—may be profitable to you all. Most of you need to take to heart its practical conclusions. But some of you need them more than others. And a few of you, a very few, do not need my injunctions at all. To certain members of this congregation I have already given envelopes inclosing cards on which is written,

THIS SERMON IS FOR ME

OR

THIS SERMON IS NOT FOR ME

The outside of the envelopes being precisely alike and the wording of the card within being so similar not even your nearest seatmate need know which card you have received. Those of you who have received no card are expected to listen as attentively as if you had, for the probabilities are that if I had differentiated this congregation still more minutely you would have received the first kind of cards. This simple method of aiding you in the application of the truth I have arrived at after much thought, and if it works successfully today I shall be encouraged to employ it in the future whenever the occasion demands its use."

Then Nettleton turned to his manuscript and preached a creditable sermon from the text, "It is accounted of a steward that a man be found faithful." An uncommon quiet pervaded the sanctuary, and I noticed that Susie Judd, the little seamstress in the pew in front of me, slipped her envelope into her Bible, while Lawyer Brewster, in the broad aisle, buttoned his up tight in the breast pocket of his Prince Albert. Conversant with Brewster's reputation in Eastfield for "nighness" and aware also of Susie's countless self-denials for the kingdom of God's sake, I surmised the contents of their respective envelopes. Mine were not the only eyes that wandered over the sanctuary that day in search of the holders of envelopes, but on the whole Nettleton never had a more attentive hearing and he was never more in earnest.

It was Mrs. Nettleton who spoke first as they walked home together that noon in the September sunshine. "How did you ever dare do it, Steve? The people didn't know what to make of it."

"Well, Grace, do you know of any better method of rightly dividing the word of truth? Anyhow Deacon Bisbee says the collection was the largest ever taken."

A Hopeful Prayer Meeting

BY REV. CHARLES H. HAMLIN

The writer begins after twenty years experience to respect his prayer meeting—for results. He has always respected it as a hope, but what is more exasperating than hope which cannot be realized? Theoretically, the prayer meeting is the voice of the whole church; practically, participants are often few, the same and sadly little is said.

The first relief for stifled prayer meetings is fresher spiritual air and no one should be expected to speak before he thinks he has something to say. It is hazardous to urge testimony before men feel that they have somewhat to utter. It is too likely to result as when Miss Ophelia crowded Topsy to confess, and she "fessed" an abundance of statements that weren't so. Urgency tends to cant. Well, but without urgency will there not be pauses? Possibly, but which is best, honest silence, or a soul talking with nothing to say? Sincerity is not to be won cheaply. The conditions once become healthful, there will be no further trouble from pauses, for it is not silence but speech which is natural when men meet and women.

Then there are measures. Questions may be more stimulating than assertions, and a meeting that understands their use will often raise them, for the leader to answer himself, to turn over to another or to the whole company. No one can be sure how far his remarks meet his hearers' needs, but every answer to a sincere question reaches the real want of a soul. Questions promote talking to the point.

Prayer meetings are sometimes the worse for too much prayer—of a kind—however the assertion may surprise. Prayer can be used to mask a lack of thought and inspiration. One who has nothing to say may repeat a few familiar and formal petitions for which the kingdom of God does not come faster. Prayer meetings in such circumstances would be helped by a recognition of the fact, abundantly acknowledged in the Psalms, that meditation is a worthy sort of prayer. Meditation is thought. There is good authority for the statement that we know not what to pray for as we ought. Many a meeting, the worse for a patter of prayer, would be profited if those present had first a keen, kindly, thorough discussion of that for which, under the circumstances, they ought to pray. Thereafter one prayer, expressive of the matured conviction of the company, would often carry more aspiration than a dozen which were directed to nothing in particular. Prayer is the better for ripe consideration.

Something may be gained, too, by a suggestive expression of the subject. Other things being equal, words which have been less worn in the common speech of men have an advantage of freshness. Thus, instead of the familiar idea that religion is the sum of life, it may be well sometimes to challenge question with such a statement as that "grace is greater than genius." But deeper than subjects suggestively phrased are suggestive subjects. Current discussions and literature treat burning questions—intemperance, charities and corrections and municipal reform. The church should discuss them with a nobler

inspiration. It cannot leave them out of the prayer meeting without abdicating its leadership of modern progress.

Burning questions are feared now as when Dr. Bushnell wrote of some "who, being wooden, very properly fear nothing so much as a fire." With skill and patience in the conduct, live topics will not spill more fire than can be quenched, and, at worst, fire cannot be more fatal to a prayer meeting than a freeze. If measures for the coming of the kingdom cannot be discussed in the church chapel, where can they be discussed? "The thing which ought to be done can be done."

Examples of themes which have been found helpful are Eccles. 3: 11: "He hath made everything beautiful in his time"; subject, The Worshipful Aspect of Autumn. The subject does not promise too much, but actually gave a session of unusual interest. The topic that perhaps proved most suggestive of all was, "Do ye next thing." The subject of cruelty elicited good thought upon the nurture of children and Christian consideration for age and feebleness. The Use of Christ was suggested by the text: "Neither is there salvation in any other," and the reflection: "There was faith in God ages before Christ, why was not faith in God enough without faith also in Christ?" The following questions were contributed to promote thought upon the topic Moderation in All Things, or The Golden Mean: Is there any truth in the old adage, "A penny saved is worth two earned"? Is not the earning faculty better worth cultivating than that of saving? Can money be made to go too far? Are people whom we help more valuable to us than people who help us? Is a well-kept house more valuable to us than a well-kept mistress? Is it absolutely true that what is worth doing at all is worth doing well? In such discussions some who take part escape self-consciousness by speaking without rising.

There is a way to secure the active participation of the silent two-thirds of our churches who are women. Help has come from the idea of a prayer meeting paper with the leader as editor. No lady feels it out of place to write her thought on the subject proposed and hand it to the leader, who, so far as there is time, without giving the name, reads to the meeting all or any part of it as occasion requires.

If she is too busy to put her idea in finished sentences, he completes the expression. If she is absent, her paper is at hand. Some of the younger women who cannot speak in public freely find this method an efficient way of redeeming their pledge of participation in the Endeavor meetings. If women's clubs succeed everywhere at the present time, it does not appear why the provision of a suitable channel should not secure for their church the free, untrammelled, spontaneous and original expression of their thoughts, and the church needs it.

The amendments suggested above have resulted in a prayer meeting by no means perfect, but better attended, more earnest and more hopeful of the future. It is not believed that any one in this meeting at present speaks or prays to take up time. Utterance is homelike and sincere. The prayer meeting has gained respect among the young men who are active in

business, politics and society. They sometimes attend and more than formerly take their part, and when they do it is always with pith, originality and vigor.

The preacher who prepares a good sermon develops himself, but he who secures a good prayer meeting develops a whole church.

The Gloucester of Kipling and Mrs. Ward

BY DELIA LYMAN PORTER

That charming haunt of the artist and the summer visitor, that picturesque fishing town, Gloucester, on the north shore of Massachusetts Bay, has been the scene of two well-known novels during the last year or two—Mrs. Ward's *A Singular Life* and Rudyard Kipling's *Captains Courageous*.

From the main road, which winds through East Gloucester, a short lane turns up a hill near the entrance to the Hawthorn Inn. The sign "To the Fair View" directs one at once to the rambling, pleasant boarding house, surrounded by trees, meadows and an old orchard, with here and there glimpses of the beautiful blue sea, where Mr. Kipling spent two summers while gathering material for *Captains Courageous*. He used to haunt the wharves where the famous fishing schooners of this the largest fishing town in America come in, and from long chats with old sea captains and fishermen obtained the facts and the coloring which make this story one of the most wonderful pictures of actual sea life. That every point in his description of the *We're Here* might be correct, he had an exact model made of a fishing schooner of twenty years ago; and so careful has he been that no old sailor can point out an error. Certainly the lives of the Gloucester fishermen in their stanch fishing vessels are invested with a new interest to any one who has read *Captains Courageous*, that successful magazine serial for which McClure paid \$12,000.

Every one knows that the *Windover* of Mrs. Ward's *Singular Life* is also this same interesting town of Gloucester. The life of the Gloucester fishermen is taken up in an entirely different way from that in *Captains Courageous*. There is given a photographic reproduction of their actual experiences on the high seas. Mrs. Ward writes of the fisherman at home and from a distinctly ethical and religious standpoint.

Just before reaching the Fair View Lane the Gloucester summer visitor comes to another grassy road which leads under charming willow shade through a picturesque gate to the high downs—a breezy moorland with fine distant views of the ocean—where lies Mrs. Ward's summer cottage. This cottage was moved from its old site by the sea, next the Hawthorn Inn, much as Mr. Ward in *How the Burglar Moved Paradise* has described, though not to the spot designated in his story. A smaller cottage near by contains the study where the two writers do their literary work. One often sees Mr. Ward playing golf in the links near by, or Mrs. Ward driving in the comfortable buggy behind "the Lady of Shalotte."

One evening this summer we heard the chaplain of the Fisherman's Mission, Emmanuel Charlton, tell the story of his

work. It was in many particulars like that of the Emmanuel in The Singular Life. The story of Lena is almost identically that of one of the girls whom he has rescued, and so, too, the story of the saving of Job. The chaplain has known Mrs. Ward for years, and has talked over many of his experiences with her. She drew also from her own recollections of her earlier work in Gloucester. Her hero is, of course, in many particulars not the chaplain at all, but many of his experiences were the same. He told us he had in his room some of the stones which were thrown at him in the earlier years of his work. That was six or seven years ago, and great are the changes which the mission, the Gloucester Fisherman's Institute, has wrought. The liquor influences are very much lessened; the saloon keeper, so prominent in the story, has now nearly lost his power.

There is scarcely any of the separation so much emphasized in the story between the churches and the mission work. Most of them contribute to the support of the mission. It has this year received its first considerable financial donation from a summer cottager at Magnolia, and it is a source of congratulation that part of the yearly expense of this remarkable work should now be surely provided for.

Within a few weeks the summer visitor at Gloucester has seen in the bookstores a little pamphlet entitled *A Singular Life Reviewed and Gloucester Vindicated*, by a member of the Essex bar.

It was no secret before this pamphlet appeared that Gloucester felt sore at the reputation given it in the story which has been so widely read. Evidently its inhabitants have not enjoyed hearing it described in the language of Captain Hap, "It's hell let loose on ye." The slumbering indignation has now kindled into a fire, and this very vigorous little pamphlet seems to be an outlet. After a general defense of the good reputation and character of Gloucester as an enlightened and Christian city, with public library, hospitals, the best of schools, churches, etc., Mr. Stevens, the author, proves in a lawyer-like fashion that Windover and Gloucester are intended to be one and the same town, and that therefore the slanders against the one, "the immorality, crime and imbecility which she charges on the Windover people" are really against "the good people of Gloucester."

More in detail he shows that such a fight as she describes in Angel Alley (Duncan Street, leading to the Boston boat) could not have taken place in sight and hearing of the police station house half way down this street, nor could such dens of infamy as she describes possibly exist in this respectable and cleanly street. When describing the mob which swarmed over Angel Alley one night as consisting largely of the crews of the half-dozen large fishermen just in, he shows that these men could not have numbered more than eighty all told—no very great "swarm."

He resents the insinuations against the owners of the fishing schooners, as sending their ships out in the teeth of a gale, as in the case of the Clara Em. He declares such acts absolutely untrue to fact and against common sense, the owners of wrecked vessels being mutually interested in the insurance of every vessel and

therefore suffering loss in every wreck. Of Bayard's ordination he says, "No such abortive ordination ever occurred in Gloucester or in any New England city." In general he declares, "The misrepresentation of the fishermen and their friends made in this work should be refuted and silenced."

And now may we expect from Mrs. Ward *A Singular Life Vindicated*?

A Historic Find in Ohio

BY REV. D. L. LEONARD, D. D.

Though the great West has by no means attained antiquity, it is beginning to make valuable archaeological discoveries. The reference is not to prehistoric mounds, skeletons and arrowheads, but to a fortunate happening in the religious realm. Not only is the matter of the discovery of interest, but the manner also is striking.

Only a few days ago Dr. J. G. Fraser received a letter from a Presbyterian clergyman, once a Congregationalist but since holding pastorates in the West and South, stating that for years he had had in his keeping a yellow manuscript, derived he scarcely knew from whom, which might be of value, and which if desired he would forward. When the document came it proved to be the complete records, in excellent condition, of the Ecclesiastical Convention of New Connecticut, the first Congregational body organized west of the Alleghanies, and as far back as 1805, or ninety-two years ago. The name had long been familiar. A few brief notices of its career had been handed down, but it had vanished from sight, and even the date and cause of its demise were unknown. So slight were the traces left behind that some were skeptical concerning its very existence. Here, however, we have at length in tangible black and white the names of its founders and supporters, its constitution and by-laws, articles of faith and covenant and "articles of practice" commended to the churches for their use, as well as the minutes of its six sessions held 1805-8.

Its founders were Thomas Robbins, Joseph Badger and David Bacon (father of Dr. Leonard Bacon), all holding commissions from the Connecticut Missionary Society, and delegates from the six infant churches then existing in north-eastern Ohio. It clearly appears that these brethren had a *quasi* consociation in their mind's eye, that is, "a regular ecclesiastical body to which the churches may occasionally apply for advice and assistance, and by which churches walking disorderly may be enquired of and excluded from fellowship." And, further, "Any churches not sending a delegation to any meeting shall be enquired as to the reasons of their failure, and in case of two or three meetings successively some member or members shall be delegated to make such enquiry."

This is one article of the convention's creed: "You believe it to be the revealed purpose of God hereafter to raise his church from its present depressed state, and give his people rest and prosperity for a thousand years, when the Jews shall own the Messiah and all nations shall know the Lord." These two stand among the articles of practice: "These churches will not receive members in ordinary

cases at an earlier age than fifteen years, and consider it the duty of members to dedicate their children, under that age, in baptism. These churches consider it expedient, if circumstances permit, to celebrate the Lord's Supper in a particular manner once in a year, and in a private way as often as may be judged convenient and may tend to spiritual growth." While the entire region was yet covered with a dense forest, and the total membership of this half-dozen churches was less than 200, we find these sturdy pioneers for the gospel consulting earnestly on several occasions as to the best method of raising money to educate young men for the ministry to meet the woeful spiritual needs of the Reserve.

Not the least evidence appears that these true sons of the Pilgrims ever dreamed that in New Connecticut the Congregational lamb was, in duty bound, to suffer himself to be swallowed by the Presbyterian lion. Rather their plan evidently was to dwell in relations most fraternal, but with equal rights and recognition, they to send delegates regularly to presbytery to sit as full members, and in like manner to receive representatives from that judicature to whom the same privileges were to be accorded. All churches formed under the Plan of Union on the Western Reserve, and others whose creeds were in substantial agreement with that of the convention, were entitled to membership; as also others of the same kind outside the Reserve "provided that the stated meetings of the convention be continued within the said limits." All Presbyterian and Congregational ministers "itinerating in this country shall be entitled and are desired to consider themselves as belonging to this convention." Even in that early period it was found necessary to warn the churches solemnly to beware of wolves in sheep's clothing, and to have to do only with preachers of known worthiness. Among others two nuts are supplied within these almost half-hundred closely-written pages for us to crack. What is evidently the Austinburg church is uniformly called Richfield, a name not known hereabouts. And record is made of a church in Cleveland dating from 1807, whereas history tells of none existing thereabouts for nearly half a generation.

In the light of these precious records it is easy to perceive why this firstborn of Congregational bodies in the Mississippi Valley was short lived. The three founders left soon and had no Congregational successors. New England was afar off, while Presbyterian Pennsylvania was close at hand. At the annual meeting in 1807 no minister was present, and the next year to one Congregationalist, who departed within a twelvemonth, were four Presbyterians, and such was the situation for the better part of a decade. So how could the convention survive?

All things considered it is scarcely possible to name a document of greater historical interest than this to Ohio Congregationalists. From henceforth it will be the possession of the Ohio Church History Society and on deposit with its librarian, Prof. A. S. Root of Oberlin College. In due season the contents of the volume are likely to appear in print among the papers of the society.

Our Readers' Forum

Comment on Mr. Mills—Western Colleges—Other Current Topics

THE GOSPEL ACCORDING TO MILLS

The *Congregationalist*, commenting upon the proposed meetings to be held in Music Hall this autumn by Rev. B. Fay Mills, says, among other things: "It is our impression that to many Unitarians what he calls his gospel will not prove a more welcome substitute for Christianity than to those who are called orthodox Christians."

This impression is well founded. Speaking for one, I must frankly disavow any sympathy with the vague and indefinite thing which appears to be Mr. Mills's gospel. Assuming that *The Congregationalist* has correctly reported his sermon in the Church of the Disciples—and that it has I am assured by a Unitarian minister who heard the sermon and read the report—it is difficult to determine what Mr. Mills's position is respecting the fundamental facts of the Christian faith. He is evidently passing through a transitional stage and does not know himself just where he stands. Perhaps he would say that he does not stand anywhere; he is "going on." I believe, as I trust we all do, in "going on," yet in the sense in which the great apostle to the Gentiles used the phrase—not by contemning or ignoring the past, but rather by reverently guarding, preserving and, if possible, transmitting unimpaired to the future its best thought and life. Gospel means good news; in the evangelical sense, the particular good news which Jesus brought to a world of sin and sorrow.

Now it may be news to be told that the race is going on, but not good news unless we can be assured that it is going on to a larger and deeper life in God. Progress is one of the watchwords of our generation. The word is used in all relations, and often by men and women who have no clear conception of what it means, and whose demands, if granted, would result in the utter disintegration of all existing institutions.

It is not enough, therefore, to be told that we are "going on." We want to know on what lines we are advancing and what is the goal of our endeavor.

To reject the old, simply because it is old, and accept the new, simply because it is new, is the mark of a superficial mind. What Boston needs is just what Jerusalem and Rome needed, but would not have—the old, yet ever new, gospel of God's love for man, as Jesus himself illustrated it in the parable of the prodigal son. Perplexed and troubled by many problems, we turn to him with the heart-felt cry of Peter, "Lord, to whom shall we go? thou hast the words of eternal life."

HENRY A. WESTALL,

Pastor of the Liberal Christian Union, Melrose Highlands.

CHANGING VIEWS

I have been trying to imagine St. Paul "changing his views"—coming out of his fellowship with Jesus Christ and communion with the Holy Spirit into the light of science and modern philosophy, and, after much prayerful thought, accepting most of the conclusions and hypotheses of modern thought that go floating about on the unstable wave of the "higher criticism."

Imagine St. Paul saying: "Whereas, I formerly preached Christ and him crucified, I now give up the supernatural work and character of Jesus and the mysteries of the world to come. Although I once believed in the doctrine of 'substitution,' i. e., that Jesus Christ was the Lamb of God, foreshadowed by the Passover lamb, and that he 'was sacrificed for our sins, that we might have redemption through his blood,' I no longer believe that I am saved by 'grace' through faith in him, but rather by works of righteousness and by love to man. Therefore I shall endeavor,

by a positive religious philosophy, to raise mankind from a lower to a higher plane of life, according to the words of Christ when he said, 'By this shall all men know that ye are my disciples, if ye have love one for another.' But, whereas I once preached Christ as the chief Corner Stone, and that in him dwelt all the fullness of the Godhead, I shall exhort that they all become sons of God, standing fast in the liberty wherewith Christ hath made them free."

In conclusion, imagine St. Paul saying: "I have been assured, moreover, by many other disciples of Christ, that they no longer build their faith upon the foundations of the apostles and prophets in the old way. Now be it known that I, Paul, who am no mean citizen, do hereby admit that I was probably mistaken about having a vision of the Lord on the way to Damascus, and being filled with the Holy Ghost; and, therefore, I shall no longer call myself a servant of Christ, nor preach any more that his gospel came with power and by the Holy Spirit (though without controversy, great is the mystery of godliness), yet in future I shall simply preach the Fatherhood of God and the brotherhood of man. Greet the saints in Boston. I salute all them that have the rule over you."

E. D. S.

THAT PROPOSED INSTITUTION IN COLORADO

Speaking of the multiplication of colleges, it may be well to learn the opinion of an ardent and sagacious friend of higher education in Colorado respecting the proposed Westminster University in Denver, on which we commented Sept. 9.

There is absolutely no place for such an institution in the State of Colorado. It would be little short of a crime to thrust into the field here a fourth institution, which would not only still further subdivide a field already occupied, but which would strike a blow at Christian education itself. If the Christian college is to make any headway at all against the secularizing tendencies of State education, the denominations must unite and stand together for the building up of a very limited number of institutions in which the Christian purpose is central. Every institution which comes in to divide the patronage of the Christian people is a definite movement against the kingdom of God. I wish that those who are leaders in the Presbyterian Church could talk with a few men in this State who are Christians before they are members of any denomination. Some day I hope that a special revelation will be granted to some of the zealous members of the aforesaid denomination to enable them to see very clearly that Jesus Christ, as far as we know, never took the oath of allegiance solely to the Westminster Confession.

x.

NOT ALL ON ONE SIDE

A sentence in Current Thought in a recent issue of *The Congregationalist* suggests some questions. The sentence is this: "The *British Weekly* sums up the present situation thus: 'That situation is that practically every Hebrew scholar of standing is now, to all intents and purposes, on the side of the higher criticism.'"

One naturally asks, Are none of the three men who are professors of Hebrew or examiners in the Semitic languages, who write on the conservative side in *Lex Mosaiica*, Hebrew scholars "of standing"; and is not James Robertson, professor of Oriental languages in the University of Glasgow, "a Hebrew scholar of standing"; and how is it with Dr. Watson, of whose book, *The Book of Genesis a True History*, the *Expository Times* (a periodical in full sympathy with the higher criticism) says: "He simply works as a scholar, and shows us

that scholarship has not yet gone all the other way?" and we might ask the same of many more English writers, as Cave, French, Watson, who have written on the conservative side of this great question.

Is this assumption that practically all the Hebrew scholarship is "on the side of the higher criticism" warranted? We sometimes hear it on this side the water. And yet exception has to be made of Professor Green and Prof. W. J. Beecher, and why not of several more of the professors of Hebrew in our seminaries? The trouble with this declaration is that it is not true. But being made so positively and with the implication that this claimed consensus of Hebrew scholars settles the question so that the unlearned should accept the new views of the higher criticism, many feel they must give up their old faith for a reason which does not really exist.

Another difficulty with this declaration is the implication that the questions at issue are to be decided on linguistic grounds alone, for the understanding of which an expert knowledge of Hebrew is a requisite, whereas any one who is conversant with the literature of the higher criticism knows that less and less emphasis is being laid on the linguistic argument, as Cheyne speaks of this as "no more than a subsidiary" argument. His conclusions are "based, for the most part, on other grounds," "as for myself, I have never dreamed that language would settle critical problems" [Bampton Lectures, 1889, p. 401]. "The linguistic argument is, unfortunately, not often of primary importance in the higher criticism of the Old Testament" [see p. xxi].

The fact is, the stronghold of the higher criticism on most minds accepting it is the feeling that the development theory is to be applied to man's knowledge of religious truth and that this leads to the new views. Dr. Driver's Deuteronomy is saturated with this spirit. The linguistic argument has proved too weak to carry the burden laid upon it. Professor Green has in his *Unity of the Book of Genesis* shown its weakness, and the strongest book on the conservative side, Professor Robertson's *Early History of Israel*, is simply an argument on the line of development, hardly noticing the linguistic considerations. Here is where the battle is to be fought. This being so, this appeal to the so-called "consensus of Hebrew scholars" is illegitimate and misleading and it should be resisted.

JOHN R. THURSTON.

Whitinsville, Mass.

WAS NOAH A DRUNKARD

Rev. B. Fay Mills says he was. See address at the Church of the Disciples, Sept. 12. "Noah was a great prophet, but he was a drunkard." This and what follows sounds very much like the utterances of "irresponsible verbosity"; but what say truth and soberness and scholarship and common sense? After a somewhat careful investigation into what I consider a very interesting subject, I have long since reached the conclusion that whatever else Noah was, he was not a drunkard. I am equally satisfied Abraham was no coward, nor Paul a bigot. But what say brethren who may be older and wiser than either Mr. Mills or your servant?

DELTA.

The Superintendents' Union

The union held its second meeting of the season in Berkeley Temple last Monday night with a good attendance. The subject, Personal Reminiscences of Sunday School Work, was opened by four speakers—Messrs. G. A. Swallow, F. P. Shumway and C. N. Goodrich, members of the union, and Rev. A. H. Plumb, D. D. Personal experiences and interesting relations with the union were the lines along which the speakers talked.

THE HOME

An Autumn Sunset

What wildfire runs about the stooping sheaves,
Climbs up the hill and dyes in fervid bath
The tender promise of the aftermath;
And fans to redder flame the frost-bright leaves
On forest bough and path?

What liquid amber overlays the stream,
And paints the quick, dark swallows, as they dart
Through windless heaven, gathering to depart,
And gilds the web and floating notes that seem
A crowd in airy mart?

What flame has lit a lamp in window-panes
That westward look, and poured such glamour down
Upon the roofs and gables of the town,
That now they stand in pomp of Moorish fanes
And towers of old renown?

—Edith Thomas.

What Shall We Neglect

The secret of success in the present age lies to a large extent in understanding the relative importance of things. There was a time when life was a comparatively simple matter. Its interests were few, its duties plain, its possible choices limited. But that happy time is long past. Today every one of us feels the pressure of conflicting interests, the difficulty of knowing what duty really is, and the responsibility of selection when choices are almost numberless. What shall we neglect? is a question daily confronting us, and it is our daily answer to this question which reveals our character and determines our future. The mothers who spend hours of daylight in playing whist have certainly failed to answer it aright, as well as those who deny themselves the luxury of outdoor enjoyment in order that they and their children may be as stylishly clad as their wealthy acquaintances, or the over-careful ones who think more of the house than the home. The question can be rightly answered only after earnest, heartfelt prayer, unselfish thought and careful deliberation. Then alone shall we see clearly and be able to distinguish the important from the trivial and unnecessary.

Moderation in Speech

"There is one injunction of St. Paul's," said an observant woman the other day, "which I would like to modify to read thus: Let your moderation in speech be known unto all men." The remark was called forth from having been a guest at luncheon with a group of undergraduates whose conversation was one prolonged extravaganza. The most trifling events were described in superlatives and the noblest adjectives in the language were heaped upon insignificant topics in truly reckless fashion. What must be the effect upon character thus to disregard the value of words? Is it possible for one who always talks in superlatives to think and feel simply and definitely? May there not be some connection between the extravagant expenditure by young people of the present day and this prodigality of speech? Every now and then we hear of crusades against the use of slang. Is there not equal need of reform in the use of legitimate words on the part of the educated youth of America? The very effort to clothe one's conversation in a dress not over-gaudy might have a salutary influence in developing self-control in other habits which affect character more vitally.

October's Message to Advancing Age

BY REV. DWIGHT MALLORY PRATT

October is the climax of the world's loveliness. No miracle surpasses the magic process of her alchemy. She converts trees into flowers and ties entire forests into brilliant bouquets. The fading leaf is not so much the symbol of death as of transformation; not so much a token of gloom as of glory. It is nature's way of bringing earth to the fullness of its maturity.

Old age, in like manner, is not primarily a process of death, but of translation. To grow old in God's way is to grow beautiful. To mature in godliness is but to catch the splendors of the celestial world and flash them back in the radiance of one's own spiritual transfiguration. Three inspiring and comforting suggestions come to those in advanced age from the inexhaustible wealth of earth's autumnal glory.

The matchless beauties of the maturing year are but the natural fruitage of a life process. The loveliness of spring, the luxuriant vitality of summer, find their only true culmination in the unique and exquisite glories of autumn. Manhood has its magnificent maturings, character its climax of loveliness. The October glory shines forth from the face of many an aged saint. Years ago a venerable friend of the writer's preached a sermon on *How to Grow Old Beautifully*. His own personal charms were a more effective sermon than his words. He seemed to live in the radiance of the better world. Early piety had ripened into the perfected beauty of old age. October is born in May. The vital juices of a growing spring are the fountain head of all autumnal splendor.

October's glories are not her own. The golden wealth of the ripened leaf is but the outshining of treasured sunlight. Through the long, heated summer the leaves lift themselves into the air that they may drink in and absorb the vitality of the celestial world. In God's own good time these inbreathings and ingatherings of the year burst forth in a radiance that can no longer be repressed.

Who can tell the subtle connection between character and color in nature? What secret principle puts upon the maple the crown of the world's autumnal beauty, making her the resplendent queen among all the trees? No other tree ranges through all the wealth of her rainbow hues—green, yellow, pink, purple, scarlet, crimson, deepest vermillion. Ruskin says that the painter who has subtle skill to paint leaves truly can paint anything. Other tenants of forest and field have no less distinct charms of their own. The warm, winsome, luxurious yellow of the beech and birch is like a sheaf of gold in a harvest of beauty. The garnet and rich brown of the oak are vital with warmth and cheer the world up to the very threshold of winter. The walnut and elm, more modest in their genial brown and yellow, give a peculiar charm to river bank and open field. The hand of an unseen artist masses all these exquisite interwinings of forest coloring into beautiful and bounteous bouquets until the landscape glows with a gorgeousness divine.

Man has inherently, as a creature, no nobler resources in himself than any of God's creation. He shines with the beauty of a celestial life only as his upturned face catches the radiance of the sky. Manhood may be as full of treasured sunlight as the matchless magnificence of the maple.

October is a prophecy of immortality. The entire process of maturity is one of transfiguration. Matter is transformed, never exterminated. The visible is dissolved into its elements only to be glorified by some notable form of resurrection. The sunlight of October's brilliancy does not vanish in ultimate darkness. The power with which sun and sky pour their splendors into the very life and fiber of the material world is infinitely suggestive of man's possibilities under the shinings forth of God's eternal effulgence. The touch of their life is no more truly on the luminous leaf than the touch of God is on the soul of man. To eyes that can see and hearts that can interpret there is more wealth of meaning and more real winsomeness in the chaste and charming colorings of an October wood than in the blossoming orchard of May. The spring's loveliness is all garnered in autumn, and a thousand-fold more. The one is promise, the other fulfillment—the one a delicate and transient beauty, the other the abiding richness of matured character. There is more of true youthfulness and infinitely more of hope and joy in the culminating glories of the ripened year than in the bloom of spring, even as there is more to satisfy and delight in the perfected life of an aged saint than in the primitive immaturity of the child.

To associate advancing age with decrepitude and discontent, feebleness and petulance, is to rob life of its richest sweetness. Ripe old age is rather the richness and warmth and brightness of the resplendent leaf. The true life appears when its material robe is about to complete its transient ministry. The spirit's radiance then captures the physical until its own sweetness and saintliness finds some measure of adequate expression, and prophecies by its divine transfiguration of its still diviner destiny. Nature gives no surer foregleams of man's immortal glory than in the unspeakable splendors of an October day. Her revelations unveil the infinite. Paul's paradox is proven true—the invisible things of God are clearly visible through the things that are made.

Pertaining to Pictures

BY JEANNETTE JEWETT

Two winters ago a young lady smitten with the philanthropic fever visited a loan art exhibition arranged in behalf of dwellers in the slums. She was quite impressed as well as amused by the original comments of the unkempt youngsters who straggled into the place, and forthwith she determined to have a private exhibition on her own account. After several fruitless attempts, backed by a box of Huyler's sweets and similar allurements, she succeeded in corraling a squad of boys in her own dining-room for an evening's entertainment. A generous supply of photographs gleaned during foreign travel was laid under tribute for their

pleasure. Noble monuments and cathedrals, bits of magnificent Alpine scenery and copies of peerless paintings were displayed in turn. For a while the boys' eyes were glued on the easel as the hostess gave graphic descriptions of the places she had visited. Presently, however, an ominous restlessness was observed and she said to the most hopeful of her protégés, "Why, Charlie, don't you like pictures?"

"Naw! Not them kind," was the reply with uncompromising candor.

"Not this kind? What does please you then?"

"Folks!" roared he, laconically.

With the quick intuition supposed to be a peculiarly feminine attribute she acted upon the suggestion so bluntly offered and exclaimed: "All right. Come next Monday night and I'll show you a gallery of heroes. But on one condition;" this last was spoken very impressively and the boys pricked up their ears; "each of you must bring a picture of somebody and tell me one thing about him. In return I will show you three pictures of great men and tell you a story about each."

This struck them as an eminently just, not to say generous, bargain and the compact was sealed with cake and ice cream. From that time onward the club flourished like a green bay tree, for of course the enterprise evolved into a club with a high-sounding name. But it soon outgrew the limitations of a private house and blossomed into all sorts of activities which I need not specify. It is only the gallery of heroes that I want to tell about. Many of them were woodcuts from the daily papers, or even gaudy portraits filched from the bill poster. These were pinned to the wall and the collection, as may be imagined, was decidedly unique. Champion baseball players were largely in evidence, but the sprinkling of eminent men did credit to the boys' acquaintance with the names, at least, of political and other leaders.

Their gracious patroness, though little, was wise and realized the educational value of really good pictures. Therefore at her own expense a few well-framed photographs were mixed in with the others. Some of the juxtapositions were rather startling. For instance, the head of St. Paul, by Raphael, with the thoughtful, serious face, was cheek by jowl with Sandow in the act of holding at arm's length in each hand a fully grown boy. But this strange proximity opened the way to say something about the hero who fought with beasts at Ephesus, not to mention deeds of moral heroism which quite eclipsed the valor of the nineteenth century athlete. "If you'd been in my Sunday school class yesterday you would have heard all about him," casually remarked mademoiselle. It goes without saying that new recruits for membership were forthcoming without delay.

The pictures and the incidents told in connection with the persons and events represented by them laid the foundation for reading something besides trashy newspaper stories—books like C. C. Coffin's and E. S. Brooks's. It is not the purpose of this paper to describe in detail the work of this particular club, but to call attention to the almost universal craving to know about persons which marks youth and maturity alike. The

group of uncultivated street urchins of whom I have spoken manifested precisely the same propensity as Robert Browning in early boyhood. As a mere child it was human life rather than nature or even books that held his attention most. The story is told of his stealing out one evening to a spot where he could see the lights of London glowing through the darkness, drawn by the irresistible fascination of what the sight suggested to his boyish imagination of throbbing human emotion.

I chance to know of a girls' club, too, in which portraits of noted people have been utilized advantageously. At one time a group of authors was chosen and by means of brief biographical sketches and selections from their writings their personality became something more than a name to the girls. Again, attention was concentrated upon a group of statesmen, or scientists or eminent women. Sometimes a given period of time formed the basis of classification. Frequent rearrangement on some new principle kept the wits sharpened and the interest at a white heat.

I observed with satisfaction that a writer in *The Congregationalist* last summer [the issue of Aug. 5.—ED.] advocated keeping in sight and talking about the pictures one gathers in travel. No doubt this is an excellent plan in cultivated homes and among those who already know something about art. But with the raw material of which the average juvenile club is composed, for a simple parlor entertainment or as a means of leading children in the home to an intelligent interest in those who have made or are making an impress on the world, there is nothing like the faces of "folks." I hail with delight the offer of *The Congregationalist* in connection with the Century Gallery of Portraits, for I foresee endless ways in which I can use them for educational purposes this winter. Were I a school-teacher I should consider them an essential part of my pedagogical outfit. History, travel, science, art, almost any treasure house of knowledge may be made attractive to the dulllest child or most indifferent adult if the approach is through this fascinating door of personality.

Jean's Clear Call

BY MRS. MARGARET E. SANGSTER

"Jean Eveleth is to speak this morning."

"Jean Eveleth? She addresses college girls, I suppose."

"Yes," said Mary Armstrong, who was folding the tablecloth in careful creases and talking earnestly as with deft touches and pats she put the little dining-room in order for the day, "yes, Aunt Lucy, Jean has a way that takes with college girls, and, indeed, with all girls, whatever they may be doing. She's just back from a three months' trip to the West, and she's been at work among factory operatives and saleswomen and the girls who curl feathers, hand to hand work she calls it, visiting them in their homes, holding meetings every evening and getting right at their hearts and lives. She has a wonderful gift and a sort of thrilling, vibrating voice, which appeals to you and holds you fast whether you care for what she says or not; and then she's so dead in earnest. Jean has a clear call to this sort of work and I'm told she's going in for it

as her profession. I certainly hope so for she'll be a success and a credit to our old class."

Mary paused a moment to take down the bird's cage and fill the little cups with seed and water. Her aunt, who was knitting a white crochet shawl, which lay in a great, fleecy heap on her lap, kept on with her work, her needle flashing in and out of the soft wool. Aunt Lucy Erskine was habitually a silent person, but her silence was not of the grim, tombstone kind; it was sympathetic and made you feel that she was listening and thinking over what you said, taking it all in, even when she did not speak. There is a difference in silence as there is in speech.

When the bird was comfortable for the day, his cage swept and garnished, his bath removed and his rations provided, Mary returned to the topic which was uppermost in her mind—Jean's plans for the future. The girls had been classmates and chums at Waver College, and Mary had a girl's loyal admiration for and fervent championship of a brilliant friend, whose discretion she somehow, down in her sub-consciousness, felt might be questioned by conservative people. She had always been defending Jean as long as she could remember, though Jean had never seemed aware of it.

"Jean is going to be a secretary of the State Association, Aunt Lucy," and Mary snipped off a dead leaf from a flowering plant. "She'll have her headquarters in some central place, and give her whole time and talents to the cause. Aren't you coming to the hall to hear her, auntie?" urged Mary, coaxingly.

"Not this morning, dear. I must finish my shawl, and get it off for Cousin Harriet's birthday gift. You can tell me about it when you come home. Bring your friend back to luncheon. I don't see quite how Eleanor Eveleth can spare Jean. She must be needed at home unless Eleanor is much stronger than she used to be."

This was a good deal for Aunt Lucy to say at once, and Mary thought of it as she tripped along, a gay little figure, the very type of the daughter at home, bowing to this one, smiling to that, pausing for a chat with an old gentleman or a child, and reaching the hall just as the chairman called the meeting to order.

The hall was crowded with women of all ages, though youth predominated. Jean Eveleth, her dark eyes alight, her sensitive face pale but flushing with feeling as she warmed to her theme, needed no inspiration beyond that of a close-packed and responsive audience to kindle her to eloquence. To every corner of the building penetrated the sweet, cultivated voice, the words were well chosen, the argument convincing, for Jean was herself convinced, and that is half the battle when one deals with other people.

"I plead with you, friends, sisters, daughters, mothers," said the speaker with insistent emphasis, "to live the beautiful, noble, unselfish life. We are all striving for our own pleasures, our own ambitions, our own ends. Ever before us floats a radiant, divine ideal, beckoning us with the wing-sweep, the flute-note of an angel from the skies. But we refuse to see. Our eyes are holden. We will not hear. Our ears are deaf. What might we not be, what might we not do,

if we would but heed the angelic intimation, if we would arise from the groveling present into the serenities of a future which the present can build? Let us trample self and ease and comfort and luxury under foot and go forth to the larger, fuller, sweeter life."

Aunt Lucy had slipped into the meeting after all. Needing more wool, she had gone down town to buy it and then she decided to spend a half-hour in finding out what there was in Jean Eveleth which so bewitched Mary Armstrong. "For," she said to herself, "Mary is a very sensible girl."

Now, away in a shadowy corner under the gallery, the little old lady in the mouse-colored bonnet and Quaker shawl smiled with benevolent amusement as she listened to the eloquent peroration of the girl on the platform.

"Stuff and nonsense!" was her comment. "She's a pretty young creature and she's having a royally good time, but I'm sure Eleanor Eveleth could find something for her to do at home."

Aunt Lucy, walking soberly out of the door as the audience rose to sing a parting hymn, was joined by an old friend.

"That child has a clear call to speak in meeting, hasn't she, Lucy?" said this lady.

"So it would seem."

"But when it comes to unselfishness and trampling one's own wishes beneath one's own feet, I'm not so sure," the friend went on. "It's quite evident that Miss Eveleth is in her element, handling such crowds as hung on her words today."

"Well, yes," said Aunt Lucy, declining to give any further opinion.

Mary was a little late for luncheon, but she had been obliged to wait for Jean, who could not at once detach herself from the throng of delighted people who pressed up to congratulate her, to take her hand, to thank her, to ask her advice, after the session of the morning was over. There is something marvelously intoxicating in this brimming goblet of success, this cordial outpouring of thanks and pleasure, which is the meed of the attractive speaker. She walks on a flower-strewn path and the air around is sweet with the silvery throbbings of bugles, inaudible to the duller ears about her.

When the two girls came in to luncheon at last, Aunt Lucy, just binding off the final row in her lovely, soft shawl, rose and greeted Jean affectionately.

"You look like your mother, my dear," she said, "though there's a hint of John Eveleth in that chin. I knew John and Eleanor in my young days, so I may be pardoned if I see them again in their daughter."

"Tell me about your parents, Jean," said the old lady at the table a little later.

"I'm afraid I cannot tell you very much, Mrs. Kathcart," said Jean, with the ghost of a blush. "I haven't been at home in three months."

"Jean's engagements keep her on the road most of the time, Aunt Lucy," said Mary, bountifully helping the guest to a delicious fricassee and passing her the white puffs of raised biscuit.

"But I suppose your mother's health is better than it used to be," pursued Aunt Lucy.

"No, Mrs. Kathcart," answered Jean. "Mamma is as fragile as a bit of porce-

lain. She is almost never well, and the care of a large establishment tells on her terribly. Mamma is a very conscientious housekeeper, and, since you know my father, you won't think me undutiful if I say that, though the best and dearest of men, he is a little bit exacting. Papa won't tolerate an imperfection anywhere. He expects mamma to run the home as he runs his business, and, with such help as she can get on the Fells, it isn't quite easy."

"Is your sister Carolyn at home?" asked Mrs. Kathcart.

"O! didn't you know? Carrie is married and her home is in Kansas. Madge is studying medicine, Ailsie is a perfect fiend about music, and she practices literally every moment she can secure. There are three boys growing up like weeds; the girls in our family came first."

"Eleanor has her hands full," said Mrs. Kathcart. "She must miss Carolyn. I think I've been told that she was rather domestic in her tastes, which is a good thing in an eldest daughter."

"Yes," said Jean, indifferently, "my sister Carrie is a born housekeeper and drudge. She really enjoys mending and patching, sweeping and dusting, and making a good loaf of bread. We always frankly called Carrie our commonplace sister, and she laughingly accepted the situation."

"Well," said Mary, who saw a glimmer of battle in Aunt Lucy's quiet eyes and wished to ward off the sharp word she feared, for the usually silent person can use a word like a scimitar on occasion, "I answer to that description myself, Jean. There must be all sorts of talents, and mine are in the trivial round, the common task, which the poet says furnish all we ought to ask."

"But what if one's nature cries out for more, for a wider field," exclaimed Jean, hurriedly; "what if a girl cannot be contented unless she is doing good which she can see, attempting something which tells on the age, helping her period? Then is she to hide her light under a bushel? What if she have a clear call to do work in the world?"

Her eyes shone like stars. The rose hue sprang up in her cheek, she looked as she did when addressing her audiences. Aunt Lucy smiled.

"One does not always discern the call of duty at once, there are so many voices in the air. But I am sure your parents are glad they have such a lovely big household of girls and boys."

Mary carried Jean to her room to rest before the afternoon session. "Aunt Lucy is old-fashioned," she said, half apologetically.

"Yes, she does not quite believe in new fields of action for women. I can see that. She is not sympathetic." Jean sighed and looked plaintive. Then went on: "But, Mollie, I simply cannot vegetate at the Fells, doing work a servant can do, idling the days away in sewing and housework and managing. Mamma is a darling, and I wish I could see her oftener and make things smoother at home, but I cannot give up my life work. It would not be right. Am I to fold my talent in a napkin and bury it?"

A peal at the doorbell, sudden, clamorous, urgent, startled the girls in the midst of their talk. A moment later a white-

capped maid appeared with a yellow envelope on her tray. "Miss Jean Eveleth, care of Mrs. Kathcart," it was addressed.

Jean opened it, but not with the frantic haste of one unused to telegrams. She often received them, and they did not make her nervous.

Mary watched her, wondering at her composure. A telegram was an upsetting occurrence in her experience. But as she looked Jean's face changed and paled visibly. The little slip of paper quivered in her hands. She sprang to her feet, thrusting the dispatch toward Mary, who read this laconic message:

Mother dangerously ill. Madge has pneumonia. Come at once. JOHN EVELETH.

"Aunt Lucy," said Mary, "I will telephone for a cab, and take Jean to the station. If she catches the next train she can be at home by nine this evening. We will send her things by express, and I will go to the hall and tell the committee that she has been sent for to go home, where there is severe illness."

Prompt, efficient, equal to the occasion, Mary did all that was called for, and saw Jean off, waving her hand cheerily as the cars whirled out of the station.

A week passed before she heard from her friend. Then came a brief letter:

Dear Molly: My mother and sister are both better. I have had a terrible fright. Madge was almost gone when I arrived, and mother did not know me. We have two trained nurses, and they are jewels, but I am captain of the watch, and I've heard a clear call to stay at home and look after my loved ones. I've been a selfish girl, Mary, but if God gives them back I'll try to make up for past mistakes. Give my love to your Aunt Lucy, and pray hard for your devoted and penitent
JEAN.

"I knew there must be good stuff at bottom in Eleanor Eveleth's daughter," said Aunt Lucy, who had begun another shawl.

Closet and Altar

Prayer is the pulse of the renewed soul, and the constancy of its beat is the test and measure of the spiritual life.

The love of God to man is beautifully manifested in the sunset, in the blue sky, in the morning and evening star, but nowhere is it mirrored with such winning loveliness as in a holy soul. The world could do without great heroes, even without great discoverers; it could not do without the saints of God. They are the salt of the earth, they are the kindled light on a golden candlestick, they are a city set upon a hill.—F. W. Farrar.

I am thine own, O Christ;
Henceforth entirely thine;
And life from this glad hour,
New life is mine.

No earthly joy can lure
My quiet soul from thee;
This deep delight so pure
Is heaven to me.

I cannot tell the art
By which this bliss is given,
I know thou hast my heart,
And I—have heaven.

The whole scheme of our voluntary actions, all that we do from morning to night of every day, is beyond doubt intrusted to our control. . . . Tomorrow morning if you choose to take up a spirit of such power you may rise like a soul

without a past, disengaged from the manifold coil of willing usage. The coming hours are open yet, pure and spotless receptacles for whatever you may deposit there.—Martineau.

It is for want of a steady, profound sense of God that the lives of so many are fitful and full of failure. Their experience is shallow because there is so little of God in it. He is not in all their thoughts. They do not pray without ceasing. They do not abide in Christ. But when the heart is surrendered to the Lord Jesus he comes to dwell there, and when the new vision of his glory breaks on the soul it can never be forgotten. We become as profoundly and as permanently conscious of the Lord's presence as we are of our own existence. We live and move and have our being in him.—G. H. C. Macgregor.

A SUNDAY PRAYER

Almighty God, who hast graciously opened for us a way into the boldest, may we on this Sunday have such a revealing of thy love as shall flood our being. Unveil the cross to us and may we see there the heart of God. Bless us by showing us our faults, our secret sins. Search us, O God, and know our hearts, try us and know our thoughts, and see if there be any wicked way in us, and then lead us in the way everlasting. May we be truly in the Spirit on this Lord's Day. Set a watch before the doors of our lips that we may speak only such words as shall honor thee. May we think only reverent, pure and worthy thoughts. Prepare us for thy worship in our home and in thy sanctuary. May thy Word have new meaning for us today as we read it or listen to it. We ask that our minds may be opened to understand it and that thy Spirit may guide us into the truth. May there be much power in the preaching of the gospel. Let a blessing be upon thy whole church, and may thy cause receive an impulse from on high which shall be felt over all the world. Amen.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

92. CURTAILMENT

She came from the ONE with TWO, sugar and flour;
She beat at the eggs for at least half an hour.
With raisins and currants, with citron and spice,
She made a cake batter exceedingly nice.
The oven, I'm happy to say, was just right;
The cake came out brown, FIVE it soon became white.
And seemed to the children who gazed from below
A mountain peak clad in perpetual snow.
It wasn't as large as a FOUR, I confess,
Perhaps a half SIX, "be the same more or less."
"Let see," cried the youngest, just out of the cradle;
"Let SEVEN," said the eldest, and flourished a ladle.
Then somehow in handling, alas and alack!
The ice-cap was marked with a great zigzag crack.
So Fred, who loves pictures—and cake—said to Floss,
"It looks like the THREE that they call Holy Cross."

M. C. S.

93. A HALF-TOLD TALE

(The following tale contains the names of thirty-five British and American authors who are represented by stars corresponding in number to the letters of their names, which if inserted in their proper places will make sense in sound, although the spelling must sometimes be altered.)

In pleasant ***** one surrounded by a dense ****, one in the midst of a green ***** once lived a boy and a girl. Her name was ***** and his was ***** The boy was **** and ***** the girl was a delicate *****

One morning they started for a *** on the bay near by, with a basket in which the ***** at the larger house had put some slices of cold ****, besides bread brought from a ***** with the children to ***** not to ***** and to spread it thickly, for, said the boy, "What is ***** a pound?" So they had a ***** array of food in a tempting ****

The girl's pet dog trotted with nimble ***** beside them, a ***** of ***** which she had woven for him, around his neck.

"What a *****!" exclaimed the boy. "See him ***** my stick! I like to have your company, but **** I hate to take your dog!"

Just then they reached the boat, which had received so many hard **** and ***** that she could not stand the ***** and the boy was obliged to ***** out.

A misstep; he was over the side. His ***** face disappeared in the ***** waves. The dog was a tall ***** Like a ***** he leaped forward; the deed was *****; he brought the **** safe to the shore. As he laid him at the girl's feet, she said, slyly: "Now, ***** you are glad I brought my dog."

And the dripping boy cried, "****!"

RUTH HALL.

94. CHARADE

"Turn, turn, my wheel! Turn round and round,
Without a pause, without a sound,"
As well-behaved machines should do.
"This clay, well mixed with marl and sand,
Follows the motion of my hand."
The potter, as we understand,
Said to the clay: "ONE TWO."

Then came a boy, a heedless sloven,
To put the TWO into the oven.
He caught up dainty cup and bowl;
Upon his tray they shook and jingled.
As if their sherds must soon ONE mingled.
And, while his sinewy fingers tingled,
The potter cried out, "WHOLE!"

M. G. S.

ANSWERS

88. "Abe" (Lincoln); Helen; Solomon; Flora; India; Pym; Homer; Saladin; Aaron; Egypt. Centrals—Bloody Mary.

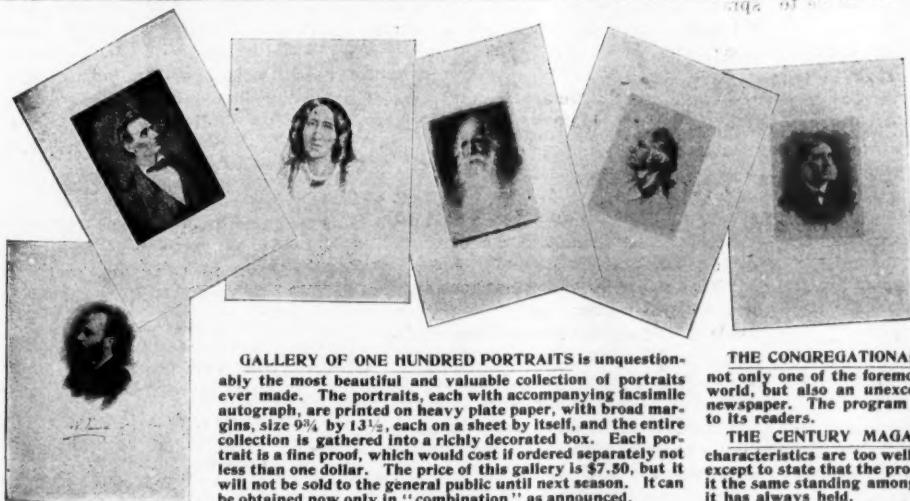
89. The Battlefield; Thanatopsis; As You Like It; Hamlet; The Height of the Ridiculous; The Last Leaf; Lamia; Ode to a Nightingale; Excelsior; Maidenhood; The Traveler; The Deserted Village; Snow Bound; Tent on the Beach; Ode to the West Wind; To the Skylark; Compensation; Beauty; The Task; Guinevere; A Fable for Critics; The Present Crisis; Rokeby; Marmion. Bryant; Shakespeare; Holmes; Keats; Longfellow; Goldsmith; Whittier; Shelley; Emerson; Cowper; Lowell; Scott.

90. Burdocks (bird-ox).

91. Gun, gun.

Solvers of recent tangles were: Nillor, Middletown Springs, Vt., 83, 84, 85, 86, 87; Asa, Providence, R. I., 83, 87; L. & L. A. E., Easthampton, Mass., 83, 84, 86, 87; S. E. P., Dorchester, Mass., 83, 84, 85, 86, 87; D. E. K., Dover, N. H., 83, 84, 87; A. S. B., Kingston, Ont., 78.

"Did you ever hear," asks Nillor, "of the Boston Prize Conundrum of a score or more years ago? It is time it was started again on its travels. I send it without answer: 'When is a whale like a water lily?' It was pronounced absolutely perfect by all experts."



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The Conversation Corner

THE vacation season must be about ended, for letters from Cornerers on or about their travels have ceased to come. These two are, I believe, the last:

MISSOURI.

Dear Mr. Martin: The inclosed photograph is a string of black bass caught by my father and myself in Otter Lake, Canada, during our vacation. I am eleven years old, and caught seven of the twenty-three all by myself. We had a guide to row our boat and cook our dinner on an island. It was fine. My sister took this photograph.

HAMILTON W.

I am sorry that a little defect in the photograph—not the photographer's fault—prevents me from showing you the string of fish, but they are all there and prove his story. He stands behind them, with his fishing rod, looking brown and plump—further proof of the usefulness of lake fishing and island dinners!

Just at this very point I answered the bell and found a Massachusetts boy, who—would you believe it—had spent his vacation in a fishing excursion in Canada. Being pressed for exact statistics of the respective proportions of trout caught by his father and himself, I was surprised to find that, making mathematical allowance for the difference in ages, this boy's percentage of their best catch was precisely the same as that of the Missouri parties—although my caller had no photograph to illustrate his narrative!

VERMONT.

Dear Mr. Martin: . . . I am having a fine time riding my wheel. I have found why my cyclometer read so many miles. It was put on too near the wheel, so it registered more miles than I had gone. I am busy turning it back. When I began, it was 556, and now it is about 325. Grandmother has had her house shingled. There are the old shingles to be brought in. They say that if I will do this when the dew is off I shall have ten cents due!

ALLAN M.

I hope that will not make you a *dude*, for that kind of a being never does anything so useful to the world as bringing in old shingles! I can imagine the real enjoyment Allan takes in energetically hauling those shingles on his cart and piling them up neatly in the woodshed. That is a good hint of his why some bicycle registers seem to disagree with the statements of their riders: I will notice how their cyclometers are put on. I have just sent D. F. a newspaper clipping for his *Corner Scrap-book*, illustrating the remarkable narratives of bicyclists. One reported that his wheel ran so fast that he had to "back-pedal" in going up hill; another, that he succeeded in keeping just ahead of a shower and when he reached home found his front wheel covered with dust and his rear tire plastered with mud an inch thick—and so on.

Well, vacation being over—what next? Why, *school* of course—hard, honest, happy work in school. At this instant, hearing a new kind of a jingle on a passing team, I looked out my window and saw a gayly painted wagon bearing this strange device, "SCHOOL SUITS." Perhaps it may be a tailor's advertisement, but the sign expresses just what I was about to say, that after the summer's long recreation—in boating, bathing, bicycling, in fishing, farming, fooling—the change back to school will suit you most happily! I beg you to take hold of it in earnest. Try not to lose a day or a rec-

tation in the year. Imitate so far as you can the English schoolboy reported in the *Corner Scrap-Book*, and you will gain a reward that is better than gold. I am always interested in noting the "marks" of scholars, to see if they are doing their very best in their different studies. Here is what an Iowa boy writes:

. . . I am enjoying my school very much, and I hope making pretty fair progress. My report for the last six weeks is: History, 98; arithmetic, 98; grammar, 92; reading, 96; spelling, 99. About seven weeks ago I broke my arm while jumping out in the back yard, but it is getting stronger now.

RAY H.

If Ray could do as well as that with a broken arm, what will he not do now that he is sound and whole? Here are the reports of three children from Ohio, who had the disadvantage—or was it an advantage?—of studying, before last year, in their own home in Turkey:

No. 1 (little girl): Reading, 94; writing, 82; spelling, 100; arithmetic, 95; geography, 99; language, 97; music, 100; examination in reading, 100.

Good enough, Ruth! That is, good enough in spelling and music, and your writing, even though 82, is so plain that I can read it perfectly well, and that is far more than I can say of many grown-up people's letters which I have to labor over a long time before I can make out all what they say—I am almost tempted to give their names sometimes!

No. 2: Arithmetic, 99; grammar, 99; history, 99; reading, 94; writing, 84.

No. 3 (first term and second term): Arithmetic, 96, 98; history, 96, 99; grammar, 95, 97; reading, 90, 94.

The progress is encouraging. Of course I do not expect to see all the reports of our Cornerers for this school year, but I have printed these that happened to be in my drawer as a suggestion of what you may be able to do. At any rate, do just as well as you possibly can the first term, and a little better the next! Do not omit your recreation, do not take from your needed sleep, do not study on Sunday, but when you do work, work with a will—and "where there is a will there is a way" to become good scholars!

A few children of the First Church of West Springfield have saved—which they wish to spend for other children that do not have as many pleasures and blessings as themselves. So I send it to you to add to your Fresh Air Fund, hoping that some one in need may be made happy.

MISS S.

The contribution certainly did help to make somebody happy at "Rosemary Cottage," where Mr. Waldron sends so many of Boston's tired mothers and children. When I went into his office to pay this money, I found some Corner children from the "North Shore" there on the same errand. They said they were going to see "Little Lord Fauntleroy," and they afterwards wrote me about the play. I could not go with them, for I wished to attend the "Old South" Lecture, which was a remarkable one—on Harriet Beecher Stowe and Uncle Tom's Cabin, delivered by an accomplished teacher, herself of the race which that wonderful book helped to make free. I hope that next year more of our members will avail themselves of the great privilege of hear-

ing this most instructive and patriotic course of Old South Lectures. It will be as good as a "summer school" for them.

Mr. Martin

Corner Scrap-Book

The Model Schoolboy. He lives in England and Queen Victoria gave him a gold medal because for the last ten years, including 4,292 sessions, he had not been absent or tardy. He is said to have been the first boy in Great Britain—and perhaps in the world—to have made such a record.

Victoria Washing Windows. The story is told of Princess Victoria, when a little girl, that, going to spend a day with her aunt, she was asked to choose her own way of amusing herself for the day. After thinking it over deliberately, she declared that she had always wanted to wash windows. Her decision was respected and, armed with pail and other implements, the future Queen of England and Empress of India scrubbed windows to her heart's content. If all American girls should take a hand at washing windows, the accomplishment would not come amiss when they are called to reign over a well-ordered and well-lighted home.

Olga's Speaking Doll. Olga, though a little girl, not much over two years old, has the great title of Grand Duchess, because she is the daughter of the czar and czarina of Russia. President Faure of France, on the occasion of his recent visit to St. Petersburg, took among all his other magnificent presents three dolls to the little crown princess. One of them at least was a speaking doll, for when handed to the little girl it immediately spoke, and this is what it said: "*Bon jour, ma petite mama. What a nice dream! I dreamed I thought you brought me a nice dolly, which laughed, talked and sang just as well as I do.*" And then the French doll sang three songs in her own language. No doubt Miss Olga was as much pleased with this new doll as Miss Alexandrina Victoria—who, you must remember, is Olga's great-grandmother—was with a scrubbing-brush seventy years before.

An American Collection of Dolls. It is the possession of Mrs. Washington Hession of Chicago, and represents various countries where she has traveled. It numbers over 100. Some of them are very ancient and show how much progress has been made in the evolution of the doll race and its style of clothing. One of the special curiosities is over 200 years old and is made of terra cotta. It is only ten inches long and was brought from the convent of San Martino near Naples. I am interested in that doll, for doubtless some ancient Mr. Martin (a relative of mine?) was the patron saint of that convent.

How Little Girls Can Go to Sleep. It is very simple, as told by Mr. Canton in *McClure's Magazine*:

It is to think she is in a garden, and to gather a lot of moss roses, and to make a chain of them; then she must glide away over the grass, without touching it, to a stile in the green fields, and wait till she hears a pattering of feet; almost immediately a flock of sheep will pass by, dozens and dozens, and then a flock of lambs, and she must count them every one; and at last a lovely white lamb with a black face will come, and she must throw the rose-chain over its head and trot along beside it till she reaches the daffodil meadows where the dream-tree grows, and the lamb will lie down under the tree, and she must lie down beside it, and the tree will shake down the softest sleep on them, and there will be no more waking till daylight comes.

L. N. M.

What American Money Has Done for Armenian Orphans

The Disposition of Our Twenty-Five Thousand Dollar Fund

The \$25,000 raised through *The Congregationalist's* Orphanage Fund has been distributed through a number of centers in central and eastern Turkey, chief among which are Harpoot, Marsovan, Erzroom, Bitlis, Van, Hadjin, Marash, Aintab, Mardin and Broosa. At each of these points the work has been systematically undertaken by missionaries of the American Board, who have from time to time reported to headquarters what they were doing together with an itemized account of their expenditures.

The method of relief in most cases has been to utilize such school buildings and other edifices belonging to the Board that could be made available. Care has been taken to discriminate out of the hordes of applicants those whose need seemed to be greatest, and the missionaries have also made it a point so to administer their funds that the recipients

wants are met but his mind and soul are trained, involves an outlay for the year of from \$22 to \$25. That there will be need of a continuance of gifts, in view of the prostrate condition of the Armenian people, is painfully evident.

The three photographic groups which we exhibit illustrate some of the phases of relief work in Marsovan, Turkey, and may be regarded as typical of what is going on at many other places. Of the pictures on our cover the one shows most of the boys who have been gathered into the boys' orphanage at Marsovan, another most of the girls in the girls' orphanage. There are in all about 125. This number would be increased by hundreds were the means at hand to provide for them. Nearly all these children saw their parents murdered before their eyes. Many of them were picked up out of the streets nearly naked and famished. Some were found huddled together in

Perhaps no better idea could be gained of the actual daily life of the children in the various orphanages than to quote from a recent letter from Miss Carrie E. Bush of Harpoot. She says:

"In Harpoot itself we have four homes each with a 'house-father' and 'house-mother.' These are Protestant Armenian Christians, who keep the homes in perfect order and the children neat. They have family prayers morning and night and teach them many things about the Bible, also about politeness and how to work. Each girl learns how to sew and knit and do housework. Masters in tailoring, shoemaking and other trades have been put over the larger boys, the latter being allowed to choose the trades they prefer. All are sent to school, the older ones who are learning trades only part of each day.

"Never, if the parents of these children had



RELIEF WORK IN INDUSTRIAL LINES AT MARSOVAN

should not be what is termed in scientific charitable work "pauperized," but should, on the other hand, be trained for a life of energy and of ultimate self-support.

Besides what has been done through our fund recognition is due other nations and other circles of contributors, who have had no small part in this Christlike ministration to the orphans. The Germans have been particularly zealous, while members of the sect called Friends in England, instigated largely by Prof. Rendel Harris of Cambridge, who, with his wife, visited Armenia and depicted its woes in strong language, have sent a considerable sum of money. The Swiss also have assumed charge of one or two centers of relief. In the main the attitude of the Gregorian priests has been friendly, though some of them naturally are beginning to fear lest the Protestant atmosphere in which the little ones are now living will tend to pervert those of Gregorian antecedents from the faith of their fathers.

The work of relief has been carried on with the strictest regard for economy, and it is estimated that keeping a child in one of these orphanage homes, where not only his bodily

their pillaged, desolate homes. One slept at night in the hollow of a tree with a dog to keep him warm. Now they are lovingly cared for, sheltered, fed, clothed, taught, and as comfortable as they well could be.

The photograph on this page shows another phase of relief work—the supplying poor widows with yarn, so that they can weave and thus support their families. The one on the left of Rev. George E. White, who stands with his hat in his hand, is the general manager. Near the window a man brings the warp, 900 feet long, for some one to take home. In front a lad is putting the ends of the threads of another warp into the reeds or combs. On the right of the door is a pile of the gingham and towels they have made. About 100 families are thus furnished work and support themselves. They weave the gingham in their own homes. Five thousand dollars have been received for gingham sold, 125,000 yards woven. It finds ready sale, the Moslems saying: "This American gingham is as good as gold. There is no shoddy in it." Much has been given away to the destitute. It is a self-supporting business, the profits paying for all given gratuitously.

lived, would they have had the home care, the education, the patient love and sympathy given them which they have now. Each Sabbath they go out of their homes to church in long processions, the boys in their bright, new fezes, tunics, clean underclothing and good shoes, the girls neatly clad and over their heads white knit shawls, which needy women have manufactured for a living. There are a few wee girls in big pink sunbonnets, who always head their procession, demure little maids, who go to sleep under the sermon and bob back and forth, to the immense amusement of the wakeful ones. Those who wish can go once a day on the Sabbath, and also on fast days, to the Gregorian church. Much talk has been made by the Gregorians as to these children becoming Protestant if left entirely under our charge. This will not be our effort in any respect, but it is simply impossible not to surround them by an atmosphere redolent of the Bible, prayer and Christian principles, while they attend our schools. We cannot but hope that many of these children will come out of the orphanages consecrated, educated Christians to bless this land.

"I wish you could see some of these children

when they first reach us—no shoes or stockings, no covering for the head, rags and dirt and disheveled hair and a frightened look, which shows what they have heard and seen. Some have been among the Koords for months and have even forgotten how to speak Armenian and are afraid of us all. One such boy threw himself on the floor and cried and screamed and declared he would not stay. On many of these children the horrors through which they have passed have been so impressed that they dream again and again of the attacks of the Koords and awake from sleep in a paroxysm of fear. Some are scarred or maimed for life. One mere baby, while journeying from Arabkir, talked so touchingly of these events that her guardians were often affected to tears. The filth must be washed off, clean clothes put on throughout and the old ones burned. Then they issue forth and stand before us with shining faces and such a proud look, as much as to say—Shoes! A fez! A dress! Friends! Was there ever such a world as this!

"Then I wish you could see dear Mrs. Barnum, the superintendent of these homes in Harpoot—the 'mother of us all'—as Mrs. Harris calls her, because she is the only married lady in our station now and takes us all to board, and all the guests that happen along besides. The dark eyes look most tenderly on each homeless one, and she takes them all to her loving heart. Her only guest-room, which we laughingly call 'The Consulate,' has been literally stacked with clothing of every variety, huge pieces of coarse gingham, from which mats for the children to sit on have been made, and towels, combs, thread, yarn and bags. Some days both upper and lower halls have been filled with comers and goers to supply the wants of these orphans, and this 'mother of us all,' who was once so delicate that she could do nothing beyond her home, has the ordering of everything—the accounts and the planning for all who are sent from here to orphanages at Constantinople, Smyrna and Broosa. Ever since the massacres miraculous strength has seemed to be granted for it."

Recent news from Mardin expresses similar gratitude for the means furnished for relief work. The orphanage is located on what is called Mardin Hill, and up to June 15 sixty children had been admitted, three-fourths of whom are Gregorians. Most of them, however, attend the Protestant church, though permission is given to go to the Gregorian church in cases where it is preferred. The school hours are from eight to twelve in the morning and from one to five in the afternoon. The hope is this autumn to admit forty more children. The change in their condition is as marked in Mardin as everywhere else. There is constant growth in gentleness and quietness. Most of them are between the ages of six and eleven, and some are without a friend in the world and will need a home until they are old enough to earn their own livings.

Evansville, Ind., has a coroner who is a reformer and a fearless official. Soon after he was sworn into office he held an inquest and brought in the following verdict: "After having viewed the body and made all the investigation deemed necessary, I find that — came to his death through alcoholic poisoning caused from his drinking a poisonous mixture furnished by one —, said — operating a saloon for that purpose by authority of the United States Government." Not long after this he acted in a case where a man had been run over by a freight train of the Louisville, Evansville & St. Louis Railway. Coroner Norman brought in a verdict that attributed the death of the man to his intoxicated condition. But he did not stop there. He went on to include in the indictment the citizens of the town of Mt. Carmel, Ill., who had furnished the liquor. Nor was this all. He also held all citizens of the State responsible who sanctioned the liquor laws of Illinois. The coroner is a Baptist deacon and

was elected on a fusion ticket by Democrats and Populists.

Wheaton's New President

BY REV. GEORGE H. HUBBARD

The opening of the present school year marks the beginning of a new era in the life of Wheaton Seminary at Norton, Mass., and one that is in some important respects different from any in its previous history. Hitherto its faculty of instruction has been under the leadership of a woman. Now a man has been called to that position. The title of principal has been exchanged for that of president. Of course these changes imply certain modifications of policy and internal management to meet the growing needs of the time. Yet Wheaton cannot be said in any sense to be merely following in the wake of other schools, for the process of her evolution has been and will continue to be along independent lines, and the field occupied will be essentially dif-



REV. SAMUEL V. COLE

ferent from that now represented by any other seminary or college in New England.

After many months of careful deliberation and a thorough canvass of the field the trustees decided to invite Rev. Samuel V. Cole to the presidency, and to all who are acquainted with the school and its new president the choice seems a most felicitous one. He has already made a name for himself not merely in local church circles, but also in the broader fields of civic life and letters. He is a good representative of the best type of modern culture. He brings to his new position a broad and deep scholarship, the fruit of thorough education supplemented by a rich and varied experience in practical life.

Born in Machias, Me., Mr. Cole graduated at Bowdoin in 1874, leading his class and taking the prizes in Greek and in English oratory. The year immediately following his graduation he spent with his *alma mater* as tutor in rhetoric, and later, after acquiring some experience as teacher of classics in various preparatory schools, he returned to Bowdoin where he was engaged as instructor in Latin for several years. He entered Andover Seminary and graduated in 1889, to which course he added a year of travel and study in Europe.

Upon his return to America he was called to the pastorate of the Trinitarian Church of Taunton, where he remained for eight years. His work there was eminently successful, and it was with great reluctance that his people surrendered him to the new work. Not only has he built up and strengthened the church with which he was immediately connected, but his influence has been a potent factor in developing the spirit of interdenominational fellowship and in leavening the municipal life of the city.

His varied talents have been employed outside the regular duties of the pastorate as president of the North Bristol Congregational Club and of the Associated Charities of Taunton and as trustee of Bristol County Academy and of Wheaton Seminary. Besides this he has been a frequent contributor to the *Atlantic Monthly*, the *Andover Review*, the *New England Magazine* and numerous other periodicals. In 1894 he gave the poem at the annual convention of the Alpha Delta Phi Society in Cleveland, O.

Mr. Cole embodies in an unusual degree the qualities which go to make a successful teacher and preacher. His progressive spirit is tempered with rare tactfulness of manner that disarms opposition. Abundant resources of energy, firmness and executive ability lie beneath a very quiet and unassuming exterior, and in every relation is revealed a thorough culture and manly sincerity that win the confidence of young and old.

Professor Drummond and Mr. Sankey

There was a time in the all too brief life of Prof. Henry Drummond when he was beset by heresy hunters and suspected by many who otherwise were admirers of his character. To the credit of Mr. Sankey be it said that he gave Professor Drummond a chance to be heard in his own behalf before he judged him. He wrote to Professor Drummond, inclosing the following quotation from *The Program of Christianity*, and asked him if it did not and had not always represented his belief:

The power to set the heart right, to renew the springs of action, comes from Christ. The sense of the infinite worth of the single soul and the recoverableness of a man at his worst are the gifts of Christ.

The freedom from guilt, the forgiveness of sins come from Christ's cross; the hope of immortality springs from Christ's grave. Personal conversion means for life a personal religion, a personal trust in God, a personal debt to Christ, a personal dedication to his cause. These, brought about how you will, are supreme things to aim at, supreme losses if they are missed.

Mr. Sankey's letter called forth one from Professor Drummond, which is so helpful and characteristic that it deserves to be quoted widely. Professor Drummond said:

3 PARK CIRCUS, GLASGOW, April 3, 1892.

My Dear Mr. Sankey: Would that all calling themselves by the sacred name of Christian had your charity; knew the meaning, as you and Mr. Moody do, of "judge not," and afford a man at least a frank trial before convicting him.

These are my words, and there has never been an hour when the thoughts which they represent were not among my deepest convictions. Nor, so far as I know, have I ever given any one ground to believe otherwise, nor is there any one of my writings where these same ideas will not be found either expressed or understood. If you ask me why I do not write whole books on these themes, I reply that I believe one's only excuse for writing a book is that he has something to say that is not being said.

These things are being said. Hundreds of books and millions of tracts are saying them afresh every month and year. I therefore feel no call to enter literature on that ground. My message lies among the forgotten truths, the false emphasis and the wrong accent. To every man his work.

Let me thank you most heartily for your kindness in writing. The way to spoil souls, to make them hard and bitter and revengeful, is to treat them as many treat me. If I have escaped this terrible fate it is because there are others like yourself who "think no evil."

But tell your friends that they know not what they do, or what solemn interest they imperil when they judge.

Yours very sincerely,

HENRY DRUMMOND.

THE SUNDAY SCHOOL

LESSON FOR OCT. 17

Acts 24: 10-25

Paul Before the Roman Governor

BY REV. A. E. DUNNING, D. D.

Paul's defense before the Sanhedrim and his deliverance from the plot to kill him, through the intervention of his nephew, show how general and determined was the purpose among the Jews to put him out of the way. In their hands his life would have been worth nothing. His only hope was in appealing to Roman authority, and this he did promptly.

On every ground of justice his acquittal was certain. Captain Lysias stated the facts of Paul's case in his letter to Felix. The governor knew that the real occasion against him was concerning questions of Jewish law, and that there was "nothing laid to his charge worthy of death or of bonds." The indictment brought against him by Tertullus was as much against Lysias as against Paul [v. 7]. But he was not in the hands of justice. He was before a corrupt tribunal, prosecuted by bigots, and with no attorney to defend him but himself. The account of his trial, in which no formal judgment was pronounced, is of value to us because it throws light on the character of the greatest of the apostles, on his faith and his work. We have before us:

1. Paul's defense of himself. His refutation of the charge of sedition we need not analyze. It is simple and complete. But Paul stands in the night of his manhood, declaring that he makes it the business of his life to cultivate a blameless conscience. On that basis he stands, and on it alone can any man defend himself against false accusers. Here we see the man. Here we see the prime, unalterable necessity of a worthy life. It does not always cause a man to do right, but without it a man can do nothing right. A little more than twenty years before this Paul was doing just what his accusers were now doing. He was pursuing Christians, hunting for charges against them, and was, by his own confession, "exceedingly mad" in his efforts to destroy them. But then, as now, he was doing what he believed to be right. He never had relaxed his aim to do the will of God. No doubt he remembered his own past mood of mind when he faced those Jews in the council and again at Felix's judgment seat. Some of them had worked with him to overthrow Christianity [Acts 22: 5]. He could sympathize with them from experience. But his tender sympathy with profligates who repented came not from experience, but from a wonderful knowledge of the grace of God. He called himself the chief of sinners, but we may not call him by that name. Paul, we cannot stand with you as we look over our history. But we honor you for your consistency as Jew and as Christian, and we will stand with you in the future, ready to face any tribunal, while we make it our business to have always a conscience void of offense toward God and toward men. Any one who can plant himself on that ground can fight against any foes.

2. Paul's plea for his faith. He had claimed to be a Roman, and as a Roman he was being tried. But in his religion, as in his race, he still claimed to be a Jew. "I serve," he said, "the God of our fathers, believing all things which are according to the law and which are written in the prophets." He believed also in Jesus Christ as the Messiah. That was the "way" which the Jews called a sect. So far, they regarded it as a sect of their own religion, though it was fast growing beyond them in numbers and influence and was undermining what they cherished most. I do not wonder that Paul, before that audience, said little about his Master and did not allude to his death on the cross. A wise man discriminates in his preaching. He does not waste words on things which he knows will not be under-

stood. Paul affirmed here what the Pharisees also believed—his faith in the resurrection from the dead. But in this place only, so far as the record goes, did he declare that there would be a resurrection of the wicked. Elsewhere, in his addresses and in his epistles, so far as I can judge, he is always speaking, when he refers to the resurrection, of believers in Christ. But here he set before Felix that great truth which he afterwards made the basis of his appeal which startled his wicked judge. It was part of Paul's faith that there is to be a resurrection of the unjust. Let us consider that when we plead with men to repent of their sins.

3. Paul's plea for his work. He simply declared that he was living a holy life and doing good. He could not tell what he had a short time before told to James and the elders of the church. But he could and did establish his title to a useful life. He had been gathering alms for his nation, relieving the necessities of the poor. He had been found purifying himself in the temple. The Jews who had accused him in Jerusalem were not before Felix. They were enemies who had learned to hate Paul in the lands where he had been taking collections for his Jewish brethren. But those who were there could bring no testimony against him except that he had preached the resurrection of the dead, which they also believed. After all that may be said, every man is and must be judged according to his deeds. Happy the man who can stand before his accusers as Paul did and challenge them to point to any act of his unworthy of a man.

4. Paul's gospel for sinners. He was so winsome as a man that even Felix sought his company and was interested to hear of what was nearest to his heart. Paul had a gospel even for the man who sought to get from him a bribe for liberty. I do not think either Felix or Drusilla cared much for that faith in Christ of which Paul spoke to them. Their interest, probably, was mainly that of curiosity. But that Paul could speak to them of the obligation to upright living which they had notoriously repudiated, and could so speak of it as to frighten so bad a man as Felix, is a fact which both shows the impression which Paul had made on them of his own character, and gives assurance of the power of a holy life. Felix was backed by the greatest government in the world, by abundance of money and by high social position. Paul was only a traveling preacher, representing a sect which his own countrymen hated. But Paul stood before Felix so true a man that even the corrupt Roman governor recognized the royalty of manhood which he could not claim, and cringed before it in fear. We may well dwell on that scene. This is a time in which the obligations of religion and even of morality are put aside by many, and when it is common enough to speak of the work of Christians merely as a business for which they are paid. Nothing but genuine Christian manhood can win the day for Christ. But that is unconquerable. Whatever doubts men cherish, to whatever temptations they yield, they cannot resist the might of sincerity and truth asserting itself in the consecrated purpose to win men to Christ. Paul and Felix face one another in the world today. Felix has wealth, prestige, the power of numbers. But he is consciously weak within. Paul has power from above and the consciousness of unstained manhood. Paul may suffer, be imprisoned, put to death. But in the end Paul will win.

The Church Prayer Meeting

Topic, Oct. 10-16. Our Duty to Ourselves. 1 Tim. 4: 1-16; John 12: 20-26; Mark 6: 30-33; Eph. 6: 10-21.

Are self-denial and sacrifice ever ends in themselves? What ends justify self-denial? What self-sacrifice? What did Christ mean by hating our own lives?

[See prayer meeting editorial.]

We should like to have you try Cleveland's baking powder, because we are sure that it will mean another customer for us.

You have nothing to lose.

Your grocer will give you your money back if you are not satisfied.



The Famous Fable

of "the cow that jumped over the moon" is not more barren of fact than the claims of some of the "cure all" silver cleaners which are supposed to clean everything from dishpans to diamonds.

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"Oh My! Oh My!
What do I Spy?"

Whitman's

CHOCOLATES AND CONFECTIONS

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LITERATURE

THE ATLANTIC'S ANNIVERSARY

Forty years of high ideals and noble service have been rounded out by *The Atlantic*, and the October number celebrates this event with a remarkable array of contributions. Poems by E. C. Stedman and T. B. Aldrich; literary critiques by F. Brunetiere, Henry D. Sedgwick, Jr., and James Lane Allen; fiction by F. Hopkinson Smith and Sarah Orne Jewett; and solid historical articles by Henry M. Stanley, George Kennan, Henry B. Fuller and Prof. T. J. J. See, tempt the reader and satisfy his hunger and thirst. Friends of mission work in Africa, and those who have faith in the capacity of the Negro to achieve much, will find much in Mr. Stanley's article, *Twenty-five Years' Progress in Equatorial Africa*, to cheer them.

The student of American literature during the past four decades must reckon with the out-put of *The Atlantic* as it has been put forth under the critical inspection and selection of editors like Lowell, Fields, Aldrich, Howells and Scudder. If now the reader of this monthly finds that it has a breadth of vision that equals that of any of its rivals, and a literary quality which none of them possess, it must be credited to the present editor's loyalty to the ideals of the founders of the magazine, and the generosity of its present publishers, Houghton, Mifflin & Co., who are so nobly carrying on the work which James T. Fields began. As one contemplates the change that time has wrought in some of the monthlies that began life both before and after *The Atlantic* did, and as one surveys the field of daily journalism, where the supreme motive no longer is to wield moral power but to coin fortunes, it is with a sigh of unspeakable relief that one turns to the unillustrated pages of *The Atlantic*, sure that he will find there the best thought of the best minds of the English-speaking race on the themes best worth the attention of the man who seeks culture and would do his duty to the state and to his fellowman.

BOOK REVIEWS

VINCENT ON PHILIPPIANS AND PHILEMON

The International Critical Commentary is holding the balance even as regards the two sides of the Atlantic from which it draws its authors. Two volumes on the Old Testament have appeared, one by an English and one by an American scholar; four on the New Testament, two by Englishmen and two by Americans. The first place thus far, in point of scholarly ability, should perhaps be assigned to Professor Moore's Judges.

A lighter task than the illumination of an obscure Old Testament book—but yet a task quite as important—has fallen to Prof. Marvin R. Vincent. His former labors in the New Testament field will predispose a multitude of students to welcome these additional studies. The regular features which make each volume of the international series so helpful are again presented—the thorough sifting and weighing, whereby from the mass of preceding commentaries there emerges what is fittest to survive; the historical introduction, which puts the reader into the midst of the original environment; the careful selection of the best text, compressing often into a line the fruits of elaborate study; the paraphrase by sections, giving a ready grasp of the entire course of thought; the side essays upon subjects of especial importance.

Two of these last give just cause for unfavorable criticism. The *excursus* on the righteousness of faith sins by omission in neglecting some of the most decisive passages in the book of Romans. It would have been better to say that in Philippians Paul dwells mainly on the subjective side of justification, in Romans on the objective side. The *excursus* on bishops and deacons seems lacking in logical force. The main proposition is that elders and bishops differ, the latter being

church officers, while the presbyterate denotes a function only; "an honorable and influential estate in the church, on the ground of age, duration of church membership and approved character. Only bishops are 'appointed.' There is no appointment to the presbyterate."

The direct contrary being stated in Acts 14: 23 and Titus 1: 5, these passages are said to refer to the choosing of bishops from among the elder men. But this is eisegesis. Acts 20: 17, 28 is strangely cited (without proof) as favoring the same conclusion, which it *prima facie* contradicts. 1 Tim. 5: 17 is similarly mistreated to show that "the bishops are reckoned among the elders, but the elders as such are not bishops." These conclusions must be established otherwise, if at all.

On the other hand, the book contains many examples of independent and judicial weighing of evidence. We have been delighted with the portion devoted to Philemon. Unlike most commentaries, this may wisely be read as a whole. [Charles Scribner's Sons. \$2.00.]

HISTORY

A great work is done by popular courses of lectures in affording an opportunity to the specialist to summarize the results achieved in his field and to present them to the people. Afterwards when published they reach a wider circle and become permanent additions to literature. Some years ago representatives of various leading educational institutions organized an association to establish such courses of lectures on the history of religions. Two of these courses have already been given and have been so successful that arrangements have been made for lectures on the Hebrew religion by two of the most widely known Biblical scholars of Europe, Prof. T. K. Cheyne of Oxford and Prof. Karl Budde of Strasburg.

Last winter Prof. Daniel G. Brinton of the University of Pennsylvania gave a series of six lectures entitled the *Religions of Primitive Peoples*. They were enthusiastically received and now appear in book form. In perusing them one notes several features due to their being lectures, such as uniform length, condensed, simple and direct statements and the absence of detailed controversy. Perhaps the most prominent thought is that the human mind is the same the world over; given the same products we always have the same results. So he explains similar myths and customs in widely separated tribes not as due to any prehistoric connection with each other, but as the "identity in the mental construction of the individual man wherever he is found." The book is full of explanations of the religious forms of primitive races and their representatives in our more highly developed civilized religions. Much that belongs to the realm of the specialist is here treated in such a way as to bring it within the comprehension of any educated man. The book is a model in the presentation of the results of the studies of other scholars, exact references being given and credit warmly and courteously bestowed. In particular Dr. Brinton combats Prof. W. Robertson Smith in certain points, but heartily praises him in others.

LITERARY CRITICISM

The initial essay in *The Poet's Poet*—who, by the way, is Browning—furnishes the title for a collection of essays by William A. Quayle [Curts & Jennings. \$1.25], the perusal of which will yield unqualified pleasure to every lover of pure literature. The author gives a hostage to delight in his modest preface of less than a dozen lines by disclaiming that he has any new message, saying, simply: "The words herein set down are expressions of loves, historical and literary." One can believe it who studies these virile sketches of Browning, Shakespeare, Burns, Cromwell, William of Orange and others among men, and of George Eliot among women. In style and range of thought, in power of analysis and comparison,

in spiritual insight and intellectual stimulus the book holds high rank among its peers. In the space at command we can only hint at its richness and suggestiveness, but a single chapter—for instance, *The Jew in Fiction*—may be taken as a type of all. Browning's Saul, Kingsley's Hypatia, Lessing's Nathan the Wise, Wallace's Ben Hur and Zangwill's Children of the Ghetto are a few of the characters laid under tribute in the study of a race "which has survived the wreck of thirty centuries and catastrophes unparalleled in history, yet has no triumphant tomorrow." The author maintains that he who would know the Jew must see him best and worst; must meet him in the Ghetto as well as in the Rialto; in rags and as minister to kings; the villain, Anathoth, and the hero, Simonides. Equally strong in its inspirational value is the essay on the Psychology of Nathaniel Hawthorne. Unreal as his fictions are, they make us conscious that there is a moral order in the world, just as moral issues engage us in Lear, in Valjean, in John Inglesant, in Sidney Carton, in Dr. Jekyll and Mr. Hyde. Judged from either the literary or ethical standpoint it is a work to win admiration from thoughtful readers.

DEVOTIONAL

The sub-title of *Peace, Perfect Peace* [F. H. Revell Co. 25 cents] is *A Portion for the Sorrowing*, and when one sees the name of Rev. F. B. Meyer as author he expects a reverent and helpful treatment of the problem of trouble in its various guises. This anticipation is not disappointed. Though the book is a little one, it carries much more consolation than many larger volumes on the same subject. Mr. Meyer does not remand sorrow to an imaginary realm, but facing it in all its wearisomeness he shows how faith in Christ enables one to bear it and profit by it.

My Life in Christ [Cassell & Co. \$3.50] is a bulky volume of extracts from the diary of John Ilytch Sergieff, better known as "Father John," the beloved priest of the Greek Orthodox Church, whose piety, good works and transparent character have made him the idol of all classes of the Russian people, and given him a reputation far beyond Russian confines. The compiler would have done better to have arranged the quotations in a more systematic manner. But, even as they are, the reader will be delighted and profited by the spiritual truths revealed. As a disclosure of what is possible to a loyal Orthodox Greek priest the book will be a surprise to those who know no good outside their own sect or nation.

FICTION

A new charm invests the inimitable story of *Dombey and Son* as it appears in volumes VIII. and IX. of the Gadshill edition of Dickens's works [Charles Scribner's Sons. Imported. \$1.50 each]. An introduction by Andrew Lang, the original etchings and woodcuts by Cruikshank and others, with some additional illustrations by noted modern artists, clear type and broad margins, are features which make this edition of the immortal novelist unique and one of the most desirable ever issued.

A captivating and ennobling little romance is *The History of the Lady Betty Stair*, by Molly Elliot Seawell [Charles Scribner's Sons. \$1.25]. Lady Betty, a highly-bred, piquant Scotch lassie, becomes lady-in-waiting to Marie Therèse at the period when the miniature court of Comte d'Artois was transplanted to Holyrood. Here Betty loses her heart to Mons. De Bourmont, "one of those generous temperaments that can be upon the verge of falling in love with two women at once." He is taken captive by the girl's beauty and *naïveté*, but when she discovers, partly through an intriguing courtier, that he murdered her brother in a duel, she exchanges the gay life at the palace for that of a Sister of Mercy. Thirty years later they meet on a battlefield, he being transformed from a careless, debonair lover into a silent, serious

soldier. During that long period of separation their better selves had been born, and the closing chapter, in which he pins a splendid decoration of honor upon her nun's garb, in the presence of thousands of veterans, rises to a high moral level that approaches the sublime. Dainty illustrations by De Thulstrup add to the attractiveness of the book.

OCTOBER MAGAZINES

Harper's is made notable by Captain Mahan's study of *The Strategic Features of the Gulf of Mexico and the Caribbean Sea*. The best of the fiction is William McClellan's Spanish John. Charles Dudley Warner, in the *Editor's Study*, pays his respects to Edward Bellamy, cruelly suggesting that his vocation is that of a humorist and writer of fairy stories.

Scribner's comes with an illuminating account of the recent Turko-Greek war written by Henry Norman, and another most suggestive chapter describing the experiences of Walter A. Wyckoff (now professor at Princeton) when he was earning his living among laborers. J. Lincoln Steffens's description of the Business of Making a Newspaper will not make one less pessimistic concerning the future of journalism, nor does it leave as pleasant a taste in the mouth as Prof. Bliss Perry's article describing *The Life of a College Professor*.

NOTES

- Olive Schreiner is seriously ill.
- Nansen will begin lecturing in this country next month.
- A bronze bust of John Boyle O'Reilly, by John Donoghue, will soon be placed in the Boston Public Library.
- Rudyard Kipling and Thomas Hardy are such friends that they recently rambled through Dorsetshire together.
- Edward Bellamy has gone to Colorado to recuperate physically. A third edition of his book, *Equality*, is on the presses.
- S. R. Crockett has just declined an offer of \$30,000 made by Major Pond, who wished him to visit this country, lecture and read.
- If Zola comes to us to lecture on *The Love of Nations*, as is threatened, may his manager have the experience of losing on his venture.
- Ian Maclaren will preside at the opening lecture, in Liverpool, of Mr. George W. Cable's course of readings and lectures which begin next spring.
- The German Government has sanctioned the plan of publishing a dictionary of all words found in hieroglyphic or hieratic writing. Publication will not begin until 1908.
- W. Robertson Nicoll, in the *British Weekly*, says there is no one in British journalism to fill the place of the late R. H. Huton of *The Spectator*, "none with the same versatility, literary power and Christian feeling, all in harmonious combination."
- An Iona cross of Scotch granite has been erected over the grave of Harriet Beecher Stowe at Andover. Mrs. Stowe, when visiting the Duke of Argyll, saw this style of cross for the first time, and admired it so that her children have plausibly selected it as suitable to mark her grave.
- *The British Weekly* charges the Society for Promoting Christian Knowledge with publishing a translation of a work by M. Maspero, the eminent Egyptologist, in which passages were deliberately perverted and mistranslated in order to make it seem that M. Maspero was not in harmony with the higher criticism.
- Mr. H. D. Traill is to edit a journal called *Literature*, which will be published in England by the proprietors of the *London Times* and in America by Harper & Bros. Its first number will be issued the last of the month. The reviews are to be anonymous

usually, but adverse views over the signatures of the correspondents are to be welcomed. The record of new publications is to be made as complete as possible, but all books issuing from the press are not to be reviewed. Neglect rather than denunciation is to be the fate of the worthless. This co-operation between the great London daily and the well-known and honored American house is significant. Harper & Bros. will have in this new journal what so many of their rivals have long had—a distinctively literary journal where they can advertise freely and inexpensively.

BOOKS OF THE WEEK

- Houghton, Mifflin & Co. Boston.
- THE YOUNG MOUNTAINEERS. By Charles Egbert Craddock. pp. 262. \$1.50.
- UNCLE LISHA'S OUTING. By Rowland E. Robinson. pp. 308. \$1.25.
- A DICTIONARY OF AMERICAN AUTHORS. By Oscar F. Adams. pp. 444. \$3.00.
- THE FEDERAL JUDGE. By Charles K. Lush. pp. 355. \$1.25.
- GLEANINGS IN BUDDHA-FIELDS. By Lafcadio Hearn. pp. 296. \$1.25.
- Ginn & Co. Boston.
- EIGHT BOOKS OF HOMER'S ODYSSEY. With introduction, etc., by Bernadotte Perrin and T. D. Seymour. pp. 262. \$1.65.
- THE SECOND BOOK OF CÆSAR'S GALLIC WAR. Edited by W. C. Collar. pp. 96. 40 cents.
- THE SCIENCE OF DISCOURSE. By Arnold Tompkins. pp. 353. \$1.10.
- L. C. Page & Co. Boston.
- THE PRINCE OF THE PIN ELVES. By C. L. Sleight. pp. 159. 50 cents.
- PRACTICAL HINTS FOR YOUNG WRITERS, READERS AND BOOK-BUYERS. By F. L. Knowles. pp. 75. 50 cents.
- D. C. Heath & Co. Boston.
- DER BIBLIOTHEKAR. By Gustav von Moser. pp. 138. 30 cents.
- W. A. Wilde & Co. Boston.
- THE ROMANCE OF DISCOVERY. By William E. Griffis. pp. 304. \$1.50.
- Century Co. New York.
- THE LAST THREE SOLDIERS. By W. H. Shelton. pp. 324. \$1.50.
- A NEW BABY WORLD. Compiled by Mary M. Dodge. pp. 199. \$1.50.
- MASTER SKYLARK. By John Bennett. pp. 380. \$1.50.
- THE SCHOLAR AND THE STATE. By H. C. Potter, D. D., LL. D. pp. 335. \$2.50.
- JOAN OF ARC. By M. Boutet de Monvel. pp. 47. \$3.00.
- Charles Scribner's Sons. New York.
- THE BORDER WARS OF NEW ENGLAND. By S. A. Drake. pp. 305. \$1.50.
- AMERICAN NOBILITY. By Pierre de Coulevain. pp. 498. \$1.50.
- LAST CRUISE OF THE MOHAWK. By W. J. Henderson. pp. 278. \$1.25.
- Harper & Bros. New York.
- MY STUDIO NEIGHBORS. By William H. Gibson. pp. 245. \$2.50.
- WHITE MAN'S AFRICA. By Poulteney Bigelow. pp. 271. \$2.50.
- THREE OPERETTAS. By H. C. Bunner. pp. 163. \$2.50.
- Thomas Whittaker. New York.
- HOW TO BECOME LIKE CHRIST. By Marcus Dods, D. D. pp. 134. 50 cents.
- TOINETTE AND OTHER STORIES. By Barbara Yechton. pp. 129. 75 cents.
- James Pott & Co. New York.
- SOME LESSONS OF THE REVISED VERSION OF THE NEW TESTAMENT. By Rt. Rev. B. F. Westcott, D. D., D. C. L. pp. 258. \$1.75.
- E. & J. B. Young & Co. New York.
- SUNDAY. pp. 412. \$1.25.
- Munn & Co. New York.
- MAGIC. Compiled and edited by A. A. Hopkins. pp. 556. \$2.50.
- Macmillan Co. New York.
- CHRISTIANITY AND IDEALISM. By John Watson, LL. D. pp. 292.
- Townsend MacCoun. New York.
- THE HOLY LAND IN GEOGRAPHY AND IN HISTORY. By Townsend MacCoun. 2 vols. pp. 96, 136. \$2.00.
- J. B. Lippincott. Philadelphia.
- BARBARA. By Mrs. Alexander. pp. 344. \$1.25.
- A. J. Rowland. Philadelphia.
- THE ISLE THAT IS CALLED PATMOS. By W. E. Gell. pp. 195. \$1.50.
- Editor Pub. Co. Cincinnati.
- REBEKAH. By M. P. Jones. pp. 319.
- Bureau of Education. Washington.
- REPORT OF THE COMMISSIONER OF EDUCATION FOR THE YEAR 1895-96. Vol. 1. pp. 965.
- Svan, Sonnenschein & Co. London.
- THE VICTORY OF DEFEAT. By William Hall. pp. 199.
- PAPER COVERS
- G. P. Humphrey. Rochester.
- AMERICAN COLONIAL TRACTS, No. 6. 25 cents.
- W. B. Ketcham. New York.
- LITTLE PHIL. By George A. Warburton. 15 cents.
- Bible Inst. Colportage Association. Chicago.
- ABSOLUTE SURRENDER. By Andrew Murray. 15 cents.
- Department of Scientific Temperance Instruction. Boston.
- AN EPOCH OF THE NINETEENTH CENTURY. By Mary H. Hunt.
- MAGAZINES
- October. LIPPINCOTT'S.—ST. NICHOLAS.—CATHOLIC WORLD.—SCRIBNER'S.—HARPER'S.

The Outlook at New Haven

ON THE EVE OF THE BOARD MEETING

Awakened from its summer slumbers by the incoming of Yale's host of young men, the City of Elms is awaiting the coming of a somewhat different inroad. The eighty-eighth annual meeting of the American Board, after an absence of twenty-five years from New Haven, will be the chief event of the year to New Haven Congregationalists.

The first meeting of the Board was held at Farmington in 1810. In 1814-1818 and 1822 the meetings were held in lecture rooms of Yale College; in 1831 in the college chapel; in 1841 in Center Church; and in 1872 in Music Hall.

It is hard to predict with regard to the size of the meeting since so many will come to visit friends. Doubtless the many Congregationalists who have sons at Yale will take the opportunity of visiting the city on this occasion.

The headquarters will be at the New Haven House and the meetings will be held at the Hyperion Theater. The address of welcome on Tuesday will be given by Professor Fisher and the annual sermon by Dr. Nehemiah Boynton. A souvenir of New Haven is being prepared by the committee on printing, which will contain information as to the city and its university also articles on the Board and on New Haven Congregationalism.

Sunday the pastors were all back and preached to well-filled houses. During the summer Center and United Churches have held union services. Dr. Munger, who returned a week ago from his vacation in New Hampshire, preached last Sunday on Communion with God; and Dr. Smyth, who has spent a month under the shadows of Lafayette and her White Mountain sisters, spoke on the Lord's Supper. Dr. McLane of Plymouth Church took the occasion of Rally Sunday to make an earnest appeal to his people for their support in the work of the church during the coming year. Dr. Twitchell's theme was *The Discerning and Sympathizing God*. At the college chapel President Dwight addressed the incoming classes from Eph. 4: 1. "Every true life," said he, "is a divine calling. Your calling here is to become educated men."

Yale will probably have a few more students than last year, the total enrollment being nearly 2,700. In the Divinity School the opening address was by Prof. E. L. Curtis on *The Old and the New in Old Testament Study*. "The scribe of today," said he, "finds the old truths there as well as the new." The attendance in this department of the university shows a slight falling off, due partly to the fact that it was deemed wise to reject several applicants for deficiency in scholarship. The entering class numbers about thirty.

Six new men enter the Senior Class, which numbers thirty. There will be ten in the graduate class and six resident licentiates, four of whom are ministers of the Methodist Episcopal Church. Several of the graduate students are pursuing courses for the university degree of Ph. D. In the entering class there is one Japanese and one Armenian. Two Scotchmen enter the Senior Class. Of the Junior Class Yale College sends six members, Colorado three and Amherst five. Other colleges represented are Williams, New York University, Oberlin, University of Toronto and Johns Hopkins. Last year's graduates are settled, with possibly one or two exceptions. At the meeting of the university corporation in June, Dr. B. W. Bacon, who last year served as instructor of New Testament criticism and interpretation, was elected to a full professorship.

Special lecturers for this year are President Tucker, who will deliver the Lyman Beecher course; Prof. John Bascom, on *The Recast of Faith*; Dr. G. W. Knox, on *The Influence of Eastern Thought on Western Theology*; and Archdeacon C. C. Tiffany. Prof. T. K. Cheyne of Oxford will deliver a course before the university on *The Religious Thought and Life of Israel After the Exile*.

C. S. M.

For President of the Board

PRESIDENT CARTER OF WILLIAMS

If it may not be too presumptuous in one who is only a pastor among the multitude of pastors who support the American Board in prayers and gifts and appeals, I would like to suggest the name of Pres. Franklin Carter for Dr. Storrs's successor.

There are other names equally well known of men equally well fitted in personal qualities, but it seems to me that President Carter is the most available candidate, all things considered, who has yet been named. He inherits the traditions of his predecessor at Williams College, Pres. Mark Hopkins; he is a layman and would bring to the office the prestige of a layman rather than that of a theologian. At the same time he is fitted by training of his office and by personal gifts to take the chair of a great body and to direct large interests like those of our Board. Pacific in mind and manner, identified with no party or memory of a party among our churches, eloquent, clear-sighted and wise, why is he not an ideal candidate for the chair so long and honorably occupied by Dr. Storrs?

Newburyport.

A. W. HITCHCOCK.

PRESIDENT TUCKER OF DARTMOUTH

In the mention of presidential possibilities for the American Board there is one name which will occur to many—Pres. William J. Tucker of Dartmouth College. No better precedent is needed for turning in such a direction than the memory of the administration of Mark Hopkins. In the ranks of the ministry and foremost as a powerful preacher, he is practically a layman in the closeness of his contact with business measures and men. He has revealed in large degree a masterful insight into our present social and religious conditions, tact, courtesy and executive ability of the finest quality, and a magnetic influence over men in personal and public address, especially with the young. While not living in Boston, he would be as accessible to the headquarters of the Board as is needful. He has a wide and growing acquaintance in all parts of our land. He is in the prime of life, with his largest achievements before him. In this critical hour in the history of this Board and of all missionary movements the office of president must not be given as a reward for any service, however splendid. The supreme test is fitness to lead commanding in advance steps of enlargement and adjustment. These cannot even yet be clearly mapped out, but all know that they must soon come. Is not President Tucker the fit leader?

North Brookfield.

JOHN L. SEWALL.

DR. NEHEMIAH BOYNTON OF DETROIT

As to the presidency of the Board, what better man can we find than Dr. Nehemiah Boynton? He is a man in the vigor of life, with experience on the Prudential Committee, and finely represents the younger life of the churches. He is emphatically not a theological partisan, while his rare good sense in practical things amounts almost to genius, as those who know him can testify. This sanity, this unerring instinct for doing the right thing, alone would commend him for such a position; while the fact of his years—not an inexperienced youth, neither a gray-haired patriarch, but a man in the fullness of his vigor—is it not precisely what we need? If this venerable organization is to renew its youth—as we hope—would not such a selection contribute to that end?

Chicago.

H. G. PILLSBURY.

DR. WEBB OF BOSTON

As *The Congregationalist* calls for other nominations for the presidency of the American Board, I gladly present the name of Dr. Edwin B. Webb. Years rest lightly upon him, and they have brought a wealth of experience. Profoundly in love with the work

of foreign missions, minutely acquainted with the special work of our Board as chairman of the Prudential Committee, well known all over the mission world, honored and trusted at home by all denominations, strong in the faith, with time to give in loving service and a good presiding officer, he seems to be the fitting man to receive the mantle from Dr. Storrs's shoulders. It will fit him without being made over.

New York.

SAMUEL H. VIRGIN.

DR. CHARLES RAY PALMER OF NEW HAVEN

A man is now residing in New Haven who, in a wonderful degree, possesses the qualifications mentioned by Dr. Noble as requisite for a president of the American Board. He is endowed with excellent judgment, thorough knowledge of business and marked executive ability. His counsels are highly prized in the Yale corporation, and his devotion to the Board has been often tested, especially in times of divided opinions and financial straits. He is free from the cares of a pastorate, is wise, prudent, earnest, and has leisure for the exacting duties of the position. I add his name—Rev. Charles Ray Palmer, D. D., of New Haven.

JOSEPH DANA BARTLEY.

Bradford, Mass.

DWIGHT L. MOODY

While we have such clergymen as Drs. McKenzie of Cambridge, Tucker of Dartmouth College, Carter, Behrends, Brand, Noble and Slocum, and such laymen as President Gates of Amherst, Judge Brewer, Samuel B. Capen, Judge Baldwin and Cyrus Northrop, yet there is one layman whose qualifications seem to me to place him in the front rank. It is Dwight L. Moody, the foremost Christian worker in this country or any country, whose schools at Northfield are a continual fountain of missionary inspiration, who touches the hearts of the common people as does no other man, which is just what missionary enthusiasm needs to be revived again, and who at the same time can reach the pockets of the rich as few men can with the cause he advocates. He is, besides, a master of assemblies, with a good sense and tact and genial humor which hold vast congregations under his spell satisfied that they are being wisely guided. I hope his name will be considered. My ideal candidates would be Dr. William J. Tucker of Dartmouth College for president and Dwight L. Moody for vice-president.

Exeter, N. H.

GEORGE E. STREET.

DR. MCKENZIE OF CAMBRIDGE

You ask for nominations for the presidency of the Board. Why not name Alexander McKenzie? I nominate him.

Washington.

E. WHITTLESEY.

DR. FISHER WITHDRAWS

I see in *The Congregationalist* of this week an article from the pen of Rev. Dr. Noble of Chicago in which I am recommended in terms of eulogy for election to the office of president of the American Board of Missions. While I appreciate Dr. Noble's more than generous estimate of my qualifications for this station I should, were it offered to me, be constrained for imperative reasons, which it is needless to enumerate, absolutely to decline to accept it. It appears to me, under the circumstances, proper to make this statement. I am sure that suitable candidates for this dignified and important post will not be wanting. The name of Justice Brewer of the Supreme Court has been mentioned in connection with the office, and other worthy names also have not unlikely been suggested.

GEORGE P. FISHER.

Yale University, Oct. 2.

Mr. William E. Hale of Chicago, who has been mentioned for the vice-presidency, writes

to an intimate friend in this vicinity absolutely withdrawing his name.

Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Oct. 17-23. "Whatever He Would Like to Have Me Do." Ex. 19: 1-8.

The Christian who takes upon his lips the Endeavor pledge, of which this phrase forms a part, resigns thereby the right to choose the form of service which he will render his Master. That is the necessary preliminary to all worthy work. To go forward without divine instructions is as disastrous as to plunge into battle without awaiting the command of the general. Much of the best work ever done for God in the world has been performed by men and women who would have chosen to do something other than that which God enjoined upon them. Only the other day I had a letter from a young woman who desires to become self-supporting. She is willing to undertake anything, but said she would prefer some line of Christian work. The probabilities are that the occupation which may open to her will not be what is considered distinctively Christian work. The drudgery of a clerical position may be more distasteful than some form of missionary activity, but he who assigns different tasks to his children often seems to chain down an eager spirit to a tiresome routine, and says: "Here is your place. Work out here your own salvation. Make your life here tell for me."

But resigning to God the choice of the kind of work does not relieve us from exercising common sense. Each is suited to certain forms of endeavor better than to others. How pathetic it is to find a person willing and eager to work, but altogether at a loss as to the definite, immediate thing to do. The managers of employment bureaus say that the hardest persons to obtain situations for are those who say they can do anything. If we are in earnest about Christian work there is something right at hand to which we ought to be laying our hands. If we cannot see it ourselves let us go to our pastors, our Sunday school superintendents, our Endeavor Society president or to some wise friend, who will be inventive enough to provide occupation for our willing hands and minds. Prayer helps, too, for in this way we become familiar with God, and the personal relation thus established enables him to direct us regarding specific forms of service.

We need never, however, be at a complete loss regarding the things which he wants us to do. We may be sure that he always has longed and always will long to see us help right the wrong that flaunts itself so openly, lift the burdens that weigh so heavily on great masses of people, sweeten the springs of home and social life and in every human relation reproduce the principles and spirit of Jesus Christ. This is what he wants us to do from this moment on.

Biographical

REV. JAMES CILLEY EMERSON

Mr. Emerson was born in Barnstead, N. H., Nov. 18, 1865, and died there Sept. 20. During his Senior year in Dartmouth ill-health forced him to leave his studies. He, however, was not idle. He became interested in his home neighborhood, assumed the leadership of Sabbath and week day services, and was successful in rallying the people and awakening in them the desire for church connections. A church was organized, and in 1893 he was ordained. The next year he accepted a call to Alton, N. H., where he labored, in conjunction with North Barnstead, two and one-half years, and then accepted a call to Deerfield, N. H., going there in December, 1896. In about two months his failing health led him to seek the climate of California. He was, however, not benefited by the change, and returned to his home, there to die. He was a young man of sterling worth, unassuming, conscientious, faithful.

In and Around Chicago

A Notable Sunday

Episcopalians had the privilege of hearing Canon Gore of England at St. James Church and at Grace Church. He sustained his reputation as a preacher. Monday, at a lunch given by the Episcopal clergy, one of those present said that while he loved the Church of England he loved more the independence of the Episcopal Church in America, and that the latter would never consent to the primacy of the Archbishop of Canterbury. In reply Canon Gore said that few members of the Church of England desired the proposed elevation of the archbishop and that he fully appreciated the wish of American clergymen to remain independent. At Armour Mission it was rally day and 2,000 persons were present at the Sunday school. One of the surprises for a visitor to Chicago is the Sunday school at Armour Mission. Not less surprising is the variety and extent of work. Year after year the enthusiasm continues. It has changed the character of that section of the city. Had it not been for this mission there would have been no Armour Institute, the value of whose work educationally, economically and morally no one can rightfully estimate. For the Methodists the day was one to be remembered. They dedicated the beautiful St. James Church in Kenwood. A year ago a few wealthy laymen decided to erect an edifice which should represent their means and furnish a rallying center for Methodism in the southern section of the city. Sept. 26 was the day fixed for dedication. Sixty thousand dollars were wanted to pay last bills. A few men like N. W. Harris and George H. Swift decided that the money should be raised. The pastor preached the dedicatory sermon and turned the audience over to Chaplain McCabe. Forty-three thousand dollars were secured in a short time. In the evening the \$17,000 still lacking were obtained. Mr. Swift gave \$12,000 and Mr. Harris \$7,000. Other large subscriptions were made and many of \$100 each. The fact that a church like this has been built up so rapidly and nearly five miles from the center of the city suggests the removal which is steadily going on to the suburbs and the seriousness of the problems which the churches left behind are trying to solve. Sunday morning Dr. Noble preached a remarkable sermon entitled *Warp and Woof*, in which he pointed out with great care the difference between essential and unessential doctrines in our Christian faith.

Ministers' Meeting

Attendance was large with the pastors of the leading churches nearly all absent. The time was given to Rev. Frank Crane of Trinity Methodist Church, who spoke on the church and present methods of church work. He said that we are accustomed to present the gospel as a gospel of getting, either here or in the future, and not enough as a gospel of giving and of living self-sacrifice. He would have the church look after amusements, the education of the people, and insurance even. Through negligence he affirmed the church has lost the control of matters which were once in her hands and which ought to have continued there.

The City Missionary Society

At a well-attended conference between the directors and pastors and members of the larger churches, Sept. 27, President Curtiss and Secretary Armstrong made known the wants of the society for the remainder of the year. There were addresses by Dr. Loba, R. J. Bennett, Esq., Dr. Noble and others. Emphasis was laid on the fact that before the close of the year \$10,000 must be secured in order to enter upon the work of another year without debt. Brethren present did not seem at all disheartened by the outlook. The society, during the fifteen years of its existence, has organized fifty-five churches and aided twenty-two others. Those established now have a membership of 6,547, with over 14,000 children in their Sunday schools. Twenty-

one young men have been brought into the ministry from these churches. Twenty-four lots have been purchased and thirty buildings erected. At present the value of the property held in trust amounts to \$228,000 less all indebtedness, while the property held by the churches once aided, but now caring for themselves, amounts to \$410,000 less indebtedness. Home expenses for these churches these fifteen years have been \$465,000 approximately, and their contributions to benevolence \$32,632. And the society has expended since its organization only \$324,112. It has been greatly indebted to its board of directors, to the ability and good judgment of its secretary, Rev. J. C. Armstrong, and to the enthusiasm and untiring energy of its president, Prof. Samuel Ives Curtiss, whose love of Hebrew does not diminish one whit his love for the new churches which under his direction are springing up throughout the city.

At the Seminary

The opening exercises were held Thursday, an address being given by Prof. W. D. Mackenzie on the Authority of the Apostolic Writings. He treated the topic with reverence and felicity, gave due weight to the opinions of Dr. Watson in *The Mind of the Master* and to those of Wendt, but showed very clearly that the apostles, after the resurrection, received the Spirit of Christ and were made his authoritative witnesses just as truly as those who had been with him during his ministry, that, in fact, Christianity did not exist till after Jesus had risen from the dead.

Prayer for the Conversion of the Jews

A three days' session has been held this week in the Chicago Avenue Church for the discussing of topics closely connected with the history of the Jews and the prospect of their speedy conversion to Christianity. Professors Marquis and Scott, Presidents Fisk and Blanchard, Drs. J. H. Barrows and Henson, Bishop Merrill, Rev. J. M. Gray and Dr. Torrey were among the speakers. Some of the subjects were: The Inspiration of the Bible, The Times of the Gentiles, The Restoration of the Jews to Palestine, The Place of Russia and Babylon in Prophecy, Zionism and the Second Coming of Christ. While it would not be right to say that all who were interested in this conference are pre-millenarians, it is true that many of them advocate the views of Scripture which pre-millenarians are known to hold. They are literalists in the extreme sense of that term and opposed to anything like the higher criticism.

Moody Bible Classes

A plan has been set on foot to interest large numbers of people the coming winter in the study of the Bible. Two general meetings to discuss the matter and to arrange for the organization of the classes were held this week on the West Side. It is proposed to have these classes meet in the Chicago Avenue and Covenant Churches on the North Side, in the Immanuel Baptist Church, South Side, and in the First Congregational Church, West Side.

The University of Chicago

The twentieth convocation was held Oct. 1. Rev. A. H. Bradford, D. D., gave the address and preached the convocation sermon on Sunday also. This is a rare honor and was worthily bestowed. The subject of the address, the Unity of the World, was handled to the satisfaction of all who listened. The convocation exercises were held in the audience-room of the newly dedicated university Congregational church. It may be of interest to students of history to learn that Professor Von Holst, author of a work on Constitutional History and a professor in the University of Chicago, has this week become an American citizen. He was born in Lithuania, Russia. Prof. James Orr, D. D., of Edinburgh is delivering before the students of McCormick Seminary a course of lectures on *The Development of Doctrine*.

Chicago, Oct. 2.

FRANKLIN.

In and Around Boston

An Old Work in New Surroundings

The new building, costing \$50,000 and accommodating fifty patients, of the Cullis Consumptives' Home, Dorchester, was dedicated Sept. 27, Bishop R. S. Foster offering the prayer. Rev. Drs. A. H. Plumb and Arthur Little also made addresses. It is an attractive, large structure, built in colonial style and having every modern convenience which can make the lives of its inmates hygienic and pleasant. The religious life of officers and patients will be ministered to by a chapel, in which a large memorial window to Dr. Cullis has been placed. The structure stands where the building stood in which Dr. Cullis began his work. It is paid for. It is thirty-three years since a poor man, homeless and ill with consumption, came to Dr. Cullis with his sad story. What should be done? The hospitals would not admit so hopeless a case and the man could not be left to die in the street. A small house was hired, and from this quiet beginning sprang the work which has given to thousands the privilege of spending their last days in a peaceful home and of hearing words of spiritual comfort and guidance whispered into their dying ears.

Rev. B. Fay Mills to the Ministers

Whether or not Mr. Mills is to draw the multitudes when he begins his Music Hall services, Oct. 17, can be determined only when that date arrives, but that there is a general eagerness to hear him at least once was shown by the overflowing audience in Pilgrim Hall last Monday morning. Over half a hundred persons stood throughout his thirty-five-minute address. In his audience there was a noticeable proportion of the conspicuously conservative men of the denomination. On the front row were such stalwart leaders as Drs. Plumb, Hamlin, Patrick and Furber. It could not be called an exuberantly enthusiastic audience, though Mr. Mills was listened to attentively and introduced most cordially by Rev. Daniel Evans, chairman of the meeting, who said that we Congregationalists ought to welcome the clearest exposition of any man's view. If he differs from us we want know wherein he differs. If he is to work elsewhere we want to bid him Godspeed. He announced that after the address there would be a chance for questioning, but no chance for controversy.

Mr. Mills's address was a repetition of his address before the Saratoga Unitarian Conference, his theme being *The Mission to the Multitude*. He stated the problem to be this: How may they who have given to those who have not? How may faith and hope and love be germinated in the vast multitudes of people? There are three views of a religious mission to the masses. One is that we have a special revelation which we are to impart to others. The second is that there is a special prelatial class set apart to convey a message. The third conception is the endowment of power to stir men to find the truth for themselves.

Any effective mission to the multitude must have a great message, a great personality and a great occasion. What was once moral is now unrighteous. What was once inspiring is now sounding brass and tinkling cymbal. We have outgrown the idea of God as a great man, but what have we to substitute for it? We believe in the immanence of God, the essential divinity of man, the triumph of righteousness, the theory of evolution. It must be a positive, an inspiring and a practical gospel which we are to preach. Religions about Jesus can be discovered in about the same way as we purchase railroad tickets, but the religion of Jesus can be obtained only as he himself experienced it. The new message can be uttered in three great words—absolute faith, unlimited hope, abounding love. What the world needs to realize is that the order of things is a divine order, that there are germs of immortality in the meanest things. The multitude care no more for liberal platforms than for orthodox creeds. They are sick to death of printed religion. The only failure of

orthodoxy, which is also the failure of liberalism, is the failure to be religious.

As respects the great occasion now confronting the church, Mr. Mills found it in the growing demands of democracy. We have come to the day of social consciousness and of the social conscience.

The questioning was general and friendly, being participated in by Drs. Plumb, Patrick, Allbright, Wallace, Hill, Brodie and many others. Chairman Evans began the catechizing process by asking, "Do you regard the revelation of God in Christ as the ultimate and final theory for his followers?"

"I believe in the progressive revelation of God. We know Christ better than his early disciples. The Christ ideal is the highest and best theory we have now, but I should not want to affirm that we will never have anything better."

"What is your power to realize the social ideal?"

"The eternal power—the Holy Spirit."

"In so far as your statement of your message contains positive elements, how does it differ from the message of evangelical ministers over the country?"

After pondering a moment, Mr. Mills said he thought his message had a larger faith.

"Would you advise a Congregational minister to give up his field and work in independent lines?"

"By no means."

"What would you say was the condition of salvation?"

"What I have always said—yielding yourself to your ideals."

"Do you pivot your success on your exalting of the divinity of man or on exalting Jesus Christ?"

"I would not contrast them."

"To what do you ascribe your success as an evangelist?"

"To the simplicity and the gentleness of my sermons and to the fact that I put the snapper in the right place."

Andover and Harvard

Prof. George Harris, president of Andover Seminary, and President Hyde of Bowdoin College will represent our denomination on the board of preachers at Harvard University during the coming year. Those who are aware of the strained relations between Harvard and Andover earlier in the century will not fail to see considerable significance in the fact that the president of the faculty of that seminary has been invited to interpret Christianity to those of the students of Harvard who care to improve the opportunities which that institution offers for cultivating the religious life. Professor Harris made his introductory address last Sunday evening after Rev. Dr. Moxom had preached an inspiring sermon from the text in Matt. 5: 48.

Professor Harris's theme was a comparison between the attitude of the educated men of a hundred years ago and thirty years ago toward religion with the attitude of educated men of today. He did not find it difficult to show that there has been a marked change. Professor Harris holds that as the result of the better understanding that now exists between professors of science and exponents of religion each has gained from the other. Science has become spiritualized and religion rationalized. Professor Harris unmistakably accepts the theory of evolution with all that it implies, holding that as it affects our conception of God it gives us one far nobler than the ancient conception, and as it affects the religious literature commonly known as the Bible it no longer necessitates any defensive attitude and fosters a theory of inspiration which appeals to all sane men.

At Shawmut Church Dr. Barton resumed Sunday his class on The Neglected Portions of the Bible, which last year became quite a feature. This year he will take up The Poetry of the Bible.

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 11, 10 A. M. Addresses by Professors Scott and Curtiss of Chicago Theological Seminary. The German Work will be presented by Professor Evers.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

THE WOMAN'S HOME MISSIONARY ASSOCIATION will hold its eighteenth annual meeting at Berkeley Temple, Boston, on Wednesday, Oct. 27, at 10.30 A. M. and at 2 P. M. Among the speakers will be Miss Frances J. Dyer, Miss Virginia Dox, Miss D. E. Emerson, Mrs. Charlotte E. L. Stocum and Mrs. C. L. Goodell. A full attendance is desired.

SUFFOLK WEST CONFERENCE, W. Newton, Oct. 21.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS eighty-eighth annual meeting, New Haven, Ct., Oct. 12-15. The sermon will be preached by Rev. Schemiah Boynton, D. D., of Detroit. Addresses will be given by missionaries, secretaries, Drs. John Henry Barrows, Francis E. Clark, Mr. John R. Mott and President Storrs. Important committees will report. Accommodations can be secured at these rates: New Haven House, \$4, possibly less; Hotel Majestic, \$3, possibly less; Tontine Hotel, central, large, European plan, rooms \$1 per day and upward; Tremont Hotel, \$2.50; Arlington Hotel, \$2; Hotel Garfield, near the road station, \$2 and \$2.50; boarding houses, \$1.50 to \$2.50 per day. Address the chairman of the entertainment committee, Rev. W. W. McLane, D. D., New Haven, Ct. The railway grant rate is \$1.00 and a third. The purchaser will pay full fare to New Haven, and must procure of the agent selling the ticket a certificate, which will be valid at the place of meeting in New Haven, so that a return ticket can be purchased for one-third fare.

AMERICAN MISSIONARY ASSOCIATION.—Fifty-first annual meeting, Minneapolis, Minn., Oct. 19-21. Beginning at three o'clock on Tuesday afternoon. Annual sermon by J. W. Cooper, D. D., of Connecticut Tuesday evening. Interesting addresses and reports will be presented in regard to the various fields of work, the Negroes of the South, the American Highlanders, the Indians of the West, the Chinese of the Pacific coast and the Alaskans. Membership of the Association is derived from contributing evangelical churches, and consists of life members, pastors and two delegates appointed by any church, State or local conference or association.

The principal meetings will be held in Plymouth Church. A cordial invitation is given by the Minneapolis churches and entertainment will be provided for all bona fide attendants, and a large representation is anticipated. The Western Railway Passenger Association, and probably other railway associations, will grant reduced rates at one and one-third fares provided there is a certificate of attendance of 100 who have paid full fare going to Minneapolis. It is necessary that each railway full fare shall secure certificate from the selling ticket agent to that effect. All applications for entertainment should be sent early to the chairman of the entertainment committee, Rev. L. L. Lowry, E. Jepson, 106 Washington Avenue, South, Minneapolis, Minn.

FALL STATE MEETINGS

Additions or changes should be sent in at once.

Wyoming,	Cheyenne,	Friday, Oct. 8.
Utah,	Salt Lake,	Tuesday, Oct. 12.
California,	South, Redlands,	Tuesday, Oct. 12.
Nebraska,	York,	Monday, Oct. 18.
New Mexico,	San Rafael,	Tuesday, Oct. 19.
Alabama,	San Rafael,	Wednesday, Oct. 19.
Connecticut Conf.	Bridgeport,	Tuesday, Nov. 18.
Washington,	Walla Walla,	Tuesday, Nov. 30.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts and in Massachusetts only by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Franks H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle Street.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, 11 M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 106 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY, Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Sweet, Treasurer, 22 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington Street, Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer. Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Standwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the Trustees of the National Council of the Congregational Churches of the United States (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1896.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or supply supplies in Massachusetts and in other States. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 23, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Requests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

It is the testimony from some States that their best annual meetings are those held in the smaller country places, where the body of delegates seems usually to be larger and more enthusiastic, and not so likely to be lost sight of as in the busy life of a large city. Minnesota's trial this year will encourage a repetition of its great autumn outing.

A St. Louis pastor is taking wise measures to interest the men in his congregation, as well as young people both within and outside his parish. How preferable this course to that of spending one's time and strength in wailing over the scarcity of men in the churches and the difficulty of holding the young!

It will be better appreciated under what stress that Southern State association at its annual meeting has just contributed generously to one of our missionary societies when it is known that last year the churches of that body had to forego the benefits of the yearly minutes owing to the expense involved.

In the phenomenal pledging in one day of over \$10,000 to Winom Institute at the meeting of the Minnesota Association the greatest praise is declared to be due to Secretary Frank L. Ferguson, who, when all hesitated, made himself responsible for the first \$1,000, and thereby kindled a flame.

The circumstances prove the mutual need of each other which for a time has existed between two Illinois churches. The practical way in which the want has been supplied will doubtless result in a power for righteousness which before could only be longed for.

The era of prosperity has evidently reached Nebraska. Some of its churches seem to have engaged in farming at just the right time. We hope the sowing now done by others will be equally blessed.

It is hard for Easterners, deluged at this season with religious gatherings of all sorts, to realize the isolation of many churches in the far West, such as our report of the Idaho Association suggests.

If we could profit oftener by the regret of others, how speedily we would act upon such a hint as comes from a historic town in eastern Massachusetts.

A North Dakota pastor reaches his hand across the State line to help a struggling church in Minnesota. Might not his be called an interstate parish?

In his announcements for prospective discourses an Ohio pastor has struck near to the thought of those whom he would have as hearers.

Our seminaries are getting under way. The hearty welcome given the new men by the upper classes is a feature to be noted.

The record of such summer work as a Boston suburban church has made this season must be a matter of great gratification.

Such a rally as a New Jersey church held will have more than a temporary effect.

REVERSAL OF ACTION ON DR. BROWN

The Dubuque Association, holding its autumnal session in Manchester, voted, Sept. 28, seventeen to seven, to reconsider and rescind its action in receiving and dismissing to the Chicago Association Rev. Dr. C. O. Brown. The next day the association voted to rescind this vote also and adopted the following reply to a communication from the Bay Conference of California:

The Dubuque Association of Congregational Churches and Ministers to the Bay Conference of California: Greeting.

We acknowledge the receipt of your communication in reference to our action in receiving into our membership Rev. C. O. Brown, D. D., and in granting him a letter to the Chicago Association. In reply we would say as follows:

1. In the fear that our action has the tendency to weaken our polity, we express our regret for the same. So far as that action was irregular or does impair our Congregational order, we would apologize to the entire sisterhood of churches.

2. We have not intended any discourtesy to the Bay Conference, however our action may have seemed to you, and we wish to live at peace with all sister bodies in the Congregational fellowship.

3. We cannot accede to your request to rescind our action, for Dr. Brown has now passed beyond our jurisdiction, having been received by the Chicago Association and having ceased to have any connection with this association.

4. We look with hopeful anticipations to the findings of the council called to meet to consider the original question of difference between us as being likely to open a way to the correct settlement of all other differences between us, and pending the decision of this council we do not deem it wise to call another council.

Wishing you grace, mercy and peace, we remain your brethren in Christ.

MINNESOTA'S MEMORABLE MEETING

For a year the Congregational clans of the North Star State have been looking forward to their annual meeting to be held in the western section of the State. Montevideo is 133 miles west of the Twin Cities, in the midst of home missionary churches. The association has never before met in this section of the State, and so great efforts were made to have a representative meeting for Sept. 28-30. A special train was secured from the Twin Cities at one-fourth the regular fare. As a result our forces were enthusiastic, and instead of gathering the usual 100 or 150 delegates there were over 400 from the 200 churches.

Montevideo, a town of 2,000 people, is beautifully located in the midst of an old Indian reservation, one of the richest sections of the State. Not often does a place of this size open its hospitable arms to such a large delegation, and our three days will always be memorable for Christian good will and unbounded hospitality. Rev. J. W. Todd is pastor of the local church. Dean Horace Goodhue of Carleton College was moderator and Mr. Harrington Beard of Minneapolis chairman of the business committee. The annual sermon by Rev. J. A. Stemen from the words of Luke, "And as they spake these things he himself stood in the midst of them," was an unfolding of Jesus, a new revelation of God—a new revelation of man and man's co-operation with God.

In the review of the year the general religious condition of the churches, especially in the country, was quite encouraging. Revivals and large accessions were reported from many fields and scarcely a discouraging note was heard from any part of the State. Financially our churches have had an opportunity to show their pluck and bravery, and they have done it well. Dollar wheat has not only turned our faces toward prosperity, but it has given a new material and spiritual impetus to all the churches from the prairie to the city church.

The association was favored with earnest addresses from representatives of our different boards. But we were peculiarly fortunate in having with us for two days Rev. J. H. Barrows, D. D., who gave his address on The Christian Battle in Asia, and conducted a "question hour." Dr. Barrows's symmetrical character and his masterful hold on the great missionary problem are such as to make his message to our home churches of incalculable value. He has seen through his own eyes the almost overwhelming difficulties in the way of bringing Asia to Christ, but there is not a syllable of despair in all that he says. No note of discouragement finds a place in his song of the Lord's battle in Asia. His addresses

made a profound impression by a new picture of the vast progress Christ's kingdom is making in the far East.

One of the most brilliant and suggestive addresses of the meeting was by Rev. S. G. Smith, D. D., on The Contribution of the Nineteenth Century to Theological Thought. In a remarkably forceful way he showed this tendency in the departments of philosophy, psychology, theology, biology and literature.

In the Bible school hour Dr. M. B. Damon of Minneapolis gave a splendid paper on Old Testament *versus* the New for Primary Instruction. Mrs. Mary P. Hunt of St. Paul also presented in an interesting way a helpful paper on the Newer Methods of Sunday School Education.

The woman's home and foreign missionary periods were filled with good cheer and encouraging financial reports in spite of hard times. Mrs. H. S. Caswell of New York gave a stirring address on Home Missions. Mrs. E. S. Williams of California brought a cheerful word to her old-time Minnesota friends. Miss Nutting of Turkey and Miss Wright of Chicago gave addresses on foreign missions.

Windom Institute, the only academy of our church in the State, is located at Montevideo. For eleven years this school has been making a brave struggle for existence. The last four years have been unusually hard.

The school is in the midst of a large section of country 100 miles in diameter, where about eighty per cent. of the population is Scandinavian, and being an agricultural community the academy undertakes to educate the boys and girls from the farms.

For five or six years Windom has been staggering under a \$14,000 debt, and within the past six months the trustees have been seriously thinking of closing the school for lack of funds. But the present splendid outlook and the heroic self-sacrifice of Principal Headley and his teachers so stirred the hearts of the association that in the name of the Lord and by his Spirit they rose up as one man and pledged over \$10,300 more than enough to cover the entire present floating indebtedness.

This day marks the turning point on the way to enlarged usefulness and deserved success. The next step ought to be an endowment of \$50,000 to place the school on a permanent basis of invaluable service.

Strong temperance resolutions were passed, especially favoring the Anti-Saloon League. The memorial from eighteen corporate members of the American Board, asking for a State organization, was heard and an intermediate measure adopted. One man was chosen from the association with power to add one name from each conference in the State, thus forming a committee which shall co-operate with the Board in pushing foreign missionary interests.

Rev. J. E. Smith gave a stirring address on Personal Character in Education, and Rev. L. L. West, D. D., closed the program with an address of power on The Fellowship of the Spirit. Enthusiastic, practical, spiritual, hopeful and loyal are the terms which fairly describe our forty-second meeting. J. A. S.

THEOLOGICAL SEMINARIES

Bangor

According to a custom inaugurated last year, the Senior and Middle Classes on the evening of Sept. 28 gave a reception to the Junior Class in Seminary Chapel. Welcome addresses were given by Mr. Hayes, Senior; Mr. Peardon, Middle; Rev. D. P. Hatch; Rev. C. H. Cutler and Professor Paine. Mr. L. V. Farnsworth responded for the Juniors. A short musical program was given. The local Congregational churches were well represented.

Andover

Professor Churchill's work in homiletics has been extended to include the lectureship on pastoral theology.—The course on theological encyclopedia, begun last year, has been continued.—The elective course in the history of religions is changed to the first half-year.—Professor Hincks is the seminary preacher this month.—The annual reception to the new men of the seminary is to be held at the house of Professor Harris

under the auspices of the Society of Inquiry.—W. E. Stevens has been elected secretary of the Society of Inquiry.—The system of tabulating the names of the occupants of the different rooms by means of a card catalogue will be continued this year.—Electric lights have been put into the library, the lecture-rooms and the entries of the dormitories.—Lectures are to be suspended during the session of the American Board for the benefit of the students.

Oberlin

By recent action of the faculty the minimum requirement for graduation has been raised from 1,280 hours to 1,440 hours, or 15 hours a week through the course.—Professor Gates offers a course of Old Testament exegesis in English to those members of the classical course who do not elect Hebrew. Two short courses in Biblical theology are also required of them.—The usual reception to new men was held Sept. 28 and was of especial interest. Professor Currier reported his European tour and Professor Swing his visit to the Sandwich Islands. Others urged the maintenance of a deep spiritual life in the seminary for the year.

Pacific

Professor Nash's class in homiletics has daily papers by the members on great preachers.—The Students' Missionary Society reorganized last Thursday for the new year.—The students' prayer meeting has begun regular meetings.—The university Bible class in the Congregational church at Berkeley was opened Sunday before last by Professor Foster with a talk on the Authorship of the Pentateuch. He continued last Sunday with the general lessons of the history of early Israel.—The seminary has had an address from Rev. W. D. P. Bliss of Boston on Christian Socialism.—F. W. Reid, a student and State secretary of the Y. P. S. C. E., recently visited Los Angeles in the interest of the C. E. Sabbath observance movement.

CONFERENCES AND ASSOCIATIONS

MASS.—Norfolk Conference met at South Braintree, Sept. 28. Topics were: The Spiritual Side and the Social Side of the Church, The American Bible Society, The Use of the Lord's Day in Our Family and Religious Life. There were reports on various allied topics.

N. Y.—The annual meeting of the Susquehanna Association was held in Maine, Sept. 28, 29. The topics were: The Bible Message to Children, The Bible in Public Worship, The Bible in Prayer Meeting, Our Tendencies Toward Liturgical Worship, The Need and Possibility of Revivals, Notes of European Travel. Rev. A. F. Eastman preached the sermon. The H. M. S., the A. B. C. F. M. and the C. S. S. and P. S. were represented in instructive addresses. The Woman's Board held an open meeting with 81 delegates present.

IND.—The Northwest Association met in Hobart, Sept. 27, 28. Rev. F. E. Bigelow preached the sermon. The reports from the churches were of an unusually encouraging nature and showed progress in self-support. The subjects were: The Unused Opportunities of the Church, Breaking into the Church, The Children of the Church, The Worldwide Work, Where Shall We Put the Emphasis? The Mission of Congregationalism in the West, Revivals, The Prayer Meeting, The C. E. Work, and Social Life of the Church. Rev. G. R. Wallace also preached an evening sermon.

IO.—Denmark Association was entertained at its fall meeting by the church in Clay. The opening sermon, Sept. 21, was preached by Rev. S. A. Miller. Topics were: Evangelists and Their Work, Woman's Work in Foreign Missions, Temperance, Home Missions, Do We Need the Bible and How Much of It? How to Bring the Larger and Smaller Churches into Closer Fellowship.

The fall meeting of Davenport Association was held at De Witt, Sept. 27-29. The general topic was A More Orderly Polity. It was divided into such themes as: The Function and Influence of the Local Association, The Council, Intent, Disuse, Substitutes, The Associational Council, Closer Fellowship, Finding a Pastor, The Association and the H. M. S. These themes were sub-divided and provoked full discussion, which indicated a desire to make stricter associational rules and a purpose to guard the door to the pulpit more jealously. Resolutions were passed adopting Ross's Manual as the standard and recommending it to the churches. A standing committee on credentials and pastoral supply was appointed, with the double function of examining the credentials of all candidates to membership in the association and of co-operating with churches seeking pastors. The chairman is Rev. J. M. Hulbert of Clinton.

CLUBS

N. H.—The Ascutney Club held its ladies' day fall meeting at West Lebanon, Sept. 27. The meeting was unique from the fact that the ladies had the entire control of the interesting literary and musical program. Mrs. M. E. Woodman of West Lebanon read an interesting paper on the Colonial Period, Mrs. M. D. Bisbee of Hanover a paper of great merit on A Group of Scotch Writers, and Mrs. C. M. Palmer of Sharon, Vt., an enjoyable poem. Other ladies gave fine violin and whistling solos and a duet on the piano. This program with the social features made the occasion one of great interest and enjoyment.

VT.—The Club of Western Vermont held its annual meeting at Pittsford, Sept. 28. The subject was Public Schools. Mason S. Stone of Montpelier, State superintendent of education, made an interesting address. Dr. G. N. Boardman of Pittsford spoke on Moral and Religious Instruction in the Schools. He was followed on the same subject by Principal Landon of the Burlington High School and Rev. C. H. Peck of North Bennington. These were followed by general discussion, after which dinner was served to the members of the club and their guests.

MINN.—The 19th annual meeting of the Minnesota Club was held Sept. 27 with First Church, Minneapolis, the women of Como Avenue Church entertaining. Rev. S. G. Smith was chosen president, and Rev. J. A. Steimen was re-elected secretary. The address of Rev. J. H. Barrows, D. D., on Christianity and Oriental Religions, as Seen by a Traveler and Student in the East, was a masterly presentation before an audience of 600.

NEW ENGLAND

Boston

(For other Boston news see page 409.)

CHARLESTOWN.—*Winthrop* resumes the services of the fall with its pulpit unfilled. Last Sunday it was supplied by Rev. C. D. Crawford of Kansas City, Mo.

Massachusetts

WEST NEWTON.—*Second* has begun to use its remodeled chapel, which furnishes 12 convenient classrooms for the Sunday school.

WAKEFIELD.—The Good Citizenship Club made its third "historical pilgrimage" last week, visiting Harvard University and points of historical interest in Old Cambridge. For several years this church has been much interested in the Fresh Air movement. During the last summer it provided outings for 450 mothers and children, the largest number entertained by any church about Boston. Since Jan. 1 65 persons have united with the church. Rev. A. P. Davis is pastor.

CONCORD.—*Trinitarian* held, Sept. 30, its sixth annual reunion under its present pastor, Rev. G. A. Tewksbury. Addresses were made by the pastor and by Dr. Thomas Sims of Melrose. Before the public services a reception was held by the pastor and his wife, and at the close refreshments were served in the church parlors. The house was well filled and the general impression seemed to be one of regret that these reunions had not been begun years before.

NEWBURYPORT.—*North.* The 17th anniversary of the pastorate of Rev. C. P. Mills was observed enjoyably in the social rooms of the church last week. Mr. Mills is to stand again for election to the legislature this fall as the representative of his district.—*Bellerive.* The attendance at Sunday school Rally Sunday was 365, including 26 from the home department. Each class responded at roll-call with a class motto adopted for the year. Last Sunday night Mrs. M. G. Papazian of Aintab, Turkey, drove over from her old home in Rowley and spoke instructively to a large audience regarding mission work in Turkey during and after the massacre. Her husband is pastor of the Second Church in Aintab and for over a year spoke each Sunday morning in a Gregorian church to congregations which averaged 5,000 persons.

LOWELL.—*Highland.* The social life of this church was apparent at the Men's Rally last week. Every male member was placed on one of the five committees of the rally, and 425 people were seated at the well-loaded tables. After supper Rev. C. S. Frost of the Free Baptist Church urged the tithing system to meet the financial needs of the church, and Rev. W. A. Bartlett of the Kirk Street Church spoke on the social needs of the church. In behalf of the ladies the pastor and his wife were presented with a large assortment of canned fruit.—*Eliot.* Rev. John M. Greene, D. D., pastor of this church, was the preacher at the funeral of Rev. Dr. Robert Court, who has been for 23 years pastor of the First Presbyterian Church. Dr. Greene is the only pas-

tor in the city whose pastoral service has been longer than Dr. Court's, and the two have been close friends.

BRADFORD.—The pulpit of Rev. J. D. Kingsbury was supplied last Sunday by Prof. I. N. Carleton, principal of the Carleton School of this city. The sermon was helpful and inspiring.

ATLANTIC.—*Memorial* is waking to new life and vigor with the enthusiasm of its new pastor, Rev. J. H. Whitaker. Since June 1 the congregations have steadily increased until they have more than doubled. Sept. 26, after a forceful sermon by the pastor, a debt of \$400 was raised in a few minutes by subscription.

WRENTHAM.—Special services were held last week under the lead of Rev. E. E. Davidson, evangelist, which have resulted in about 60 persons, including several heads of families, determining to lead a Christian life. The church is alive to its responsibility in caring for these. Rev. E. C. Hood is pastor.

ENFIELD.—Sept. 26 was observed as Rally Sunday by the Sunday school. More than 200 persons responded to the roll-call, of whom about 60 were members of the primary department. At the morning service the pastor spoke of the value and importance of Sunday school work. Rev. G. H. Hubbard is pastor.

WORCESTER.—*Old South.* Rally day was observed by the Sunday school. Dr. A. Z. Conrad has begun a series of six sermons for Sunday evenings on Why I Believe the Bible. 1. Because of Its Commanding and Controlling Position. 2. Its Origin. Preservation and Transmission. 3. Its Supernaturalism. 4. Its Invincibility and Indestructibility. 5. Its Revolutionary and Evolutionary Power. 6. Manuscripts, Mounds and Mummies.—*Pilgrim* gave a dollar social on Sept. 28, which took the form of a reception to Dr. and Mrs. Lewis.—*F. W. C. A.* There has been hard work by the friends of this institution since last spring, when Mr. E. A. Goodnow added to his many previous benefactions a pledge of \$5,000 if they would secure by Oct. 1 other contributions sufficient to pay the debt of \$19,000. The full amount has been secured and now the association, free from debt and equipped with a magnificent building, can turn all its energies to its noble work.—*F. M. C. A.* held a Scotch service on Sept. 26. Dr. McCullagh assisted in the service and Dr. Lewis preached the sermon on A Sunday in a Scottish Home.

Maine

AUBURN.—*Sixth Street.* Rev. L. J. Thomas has resigned his charge of this church, which he has served faithfully since 1885. Previously he was settled at Castine and in Michigan. He now goes to Peabody, Mass.

BANGOR.—Mrs. C. H. Wheeler and Miss Emily C. Wheeler visited friends here a few days and the latter spoke at the First Church, the Y. M. C. A. and Hammond Street, where she addressed a union meeting.

THOMASTON.—A State's prison chapel has been built and interesting dedicatory services were held by most of the local pastors with music by the prison choir.

CAPE ELIZABETH.—*Bethany* has voted to transfer to Bethany Church, South Portland, all its property and annul its articles of incorporation.

New Hampshire

LEBANON.—The 129th anniversary of the church organization was celebrated at the annual reunion and roll-call Sept. 24, calling together the largest number of church members ever assembled here on a like occasion. An enjoyable social hour was followed by a collation in the chapel, after which came reports of the various departments. The Sunday school has a membership of 207—an increase over the previous year of 31. Six have united with the church, all from the C. E. Society, which numbers 124, with 60 in the Junior Society. Benevolent contributions amounted to nearly \$500. Attendance on Sabbath and week day services is large and the general interest in church work is such as to give great encouragement. Rally Sunday was duly observed by interesting and profitable exercises. A home department has been organized.

GREENFIELD.—A new Mason & Hamlin organ, with two banks of keys, has recently been put into the church as the gift of Mrs. Flora Swift of Boston, and on Sept. 26 the occasion was duly celebrated and the quality of the instrument shown. Rev. Dr. Dickerman, the present supply, gave a dedicatory address in which he advocated a higher style of music for our churches. The sermon which followed was greatly enjoyed by the large audience. A pleasant farewell reception was recently tendered to Rev. and Mrs. P. E. Crowell, who had been visiting for a brief time among old parishioners.

MARLBORO.—The pastor, Rev. J. S. Colby preached his farewell sermon Sept. 26. The next evening, at the chapel, a parting reception was given him and his family, at which affectionate words were spoken not only by his own people but by the Methodist pastor and other friends. The local lodge of Odd Fellows to which he belonged made him a generous gift. Mr. Colby has returned to Andover Seminary for a while, awaiting an opportunity for further service.

LITTLETON.—The pastor, Rev. J. H. Hoffman, is preaching a series of sermons on The Atonement and proposes to follow them by others on such subjects as God, Sin, Repentance, Salvation and The Holy Spirit. On a recent Sabbath morning Judge Bennett of Boston gave an interesting and timely discourse on The Four Gospels from a Lawyer's Standpoint, illuminating the subject with impressive and helpful illustrations.

Vermont

RUTLAND.—The Vermont Branch of the Woman's Board held its 21st annual meeting with this church Sept. 28, 29. Mrs. Hume of India and Mrs. Gulick of Spain gave interesting addresses. An Hour of Retrospect comprised a Twenty-five Years' Review by the first secretary, recollections of the early days by some of the original members, and messages from our missionaries. Mrs. Henry Fairbanks of St. Johnsbury is the newly elected president.

BENNINGTON.—The summer work in the Green Mountain district, promoted by the Sunday school, has been prosperous under the charge of A. J. Higgins. Visitors from Boston have co-operated. Once a month during the season the Senior Endeavor Society has held its meetings in outside fields, and in all cases the reports have been encouraging.

BRATTLEBORO.—Nearly 300 persons were present Rally Sunday, including the home department. The roll-call of classes, selections by a male quartet, recitations and songs by members of the school and a 10-minute review of the quarter's lessons filled the hour with interest.

DUMMERSTON.—Rev. P. F. Barnard has been engaged for another year. He was ordained 50 years ago, but still serves as minister and pastor with fidelity and acceptance.

Rhode Island

PROVIDENCE.—*Beneficent.* The Chinese C. E. Society, numbering 40, gave a reception to the regular C. E. Society one evening last week. A Chinese orchestra furnished some of the music and the literary and musical program by members of both societies was interesting.—*Pilgrim.* A postal card notice sent to each household calling attention to the Thursday evening service brought out a large gathering. The Ladies' Foreign Missionary Society made its first meeting a thank offering meeting and \$36 were gathered.—*Plymouth.* Rev. S. H. Woodrow had a splendid trip to the convention in California, including a bicycle run to Santa Cruz, a visit to Yosemite Valley, to Oregon and to Yellowstone Park. The start for a building fund is to be made at once because of an overcrowded house.—*Free Evangelical.* Pleasant Sunday evening services are a feature. The leader of the singing at Brown University conducts a large chorus. Special instrumental music at each service and instructive preaching by the pastors are the drawing features.

Rev. Alex. McGregor of Pawtucket visited Nova Scotia this summer.

Connecticut

KENT.—Rev. Howard Mudge's friends, to the number of over 50, made him a parting gift of \$184 as a token of esteem and affection. There will be no attempt to settle a pastor at present. Rev. H. W. Pope of New Haven supplied the pulpit Sept. 26.

BRIDGEPORT.—Rev. Dr. C. R. Palmer, pastor emeritus of the First Church, but now residing in New Haven, has returned from his long absence abroad. While in London he had charge of the Kensington Congregational Church.

MIDDLE STATES

New York

BROOKLYN.—*Tompkins Avenue.* Rev. R. E. Meredith, D. D., has returned to his field of work after a five months' trip abroad, which was made a period of entire rest. He spent his time in Italy, Switzerland, France and England.

UNION CENTER.—Preaching service has been resumed after a lapse of several months. The pulpit is occupied by Rev. A. S. Wood of the Maine parish.

New Jersey

NEWARK.—*Belleville Avenue.* The third week in September was Rally Week and all the services, those of the two Endeavor Societies not excepted, were unusually well attended. The pastor em-

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phasized the need of taking up the church work with renewed zeal. He read the church covenant aloud and commented on its pledges. At the close of the morning service he read a letter from the trustees stating that they would need \$500 by Dec. 1 and, remarking that that amount could be raised in about 10 minutes, called for subscriptions. Within the time allotted the amount was pledged and \$75 over.

THE INTERIOR
Ohio

SPRINGFIELD.—*First.* Rev. E. A. Steiner has commenced the fall work with a hopeful spirit. The Sunday evening topics for October are: Who Crucified Jesus? A Sermon to Working Men; The Money Changers in the Temple, to Merchants and Manufacturers, Scribes and Pharisees, to Professional Men; and the Unjust Judge, to Officials, Policemen, Firemen, Letter Carriers, etc. The evening services have been well attended during the entire year so far.—*Lagonda Avenue.* Rev. A. E. Woodruff is with his people again, and the church work has been resumed with spirit and vigor.

CLEVELAND.—*Euclid Avenue* gave a welcoming reception for Dr. and Mrs. C. W. Hiatt, Sept. 23. Cordial addresses were made by Pres. C. F. Thwing, in behalf of the church, and by Rev. C. S. Mills of Pilgrim Church, in behalf of the other city churches.—*Pilgrim.* The associate pastor, Rev. I. W. Metcalf, has resigned, to take effect Nov. 1. He closes his work here because of business responsibilities which take him for the present out of the active duties of the pastorate.

Illinois

(For Chicago news see page 499.)

RUTLAND.—An unusually important and interesting service was held with the two churches here the last Sunday in September. Superintendent Tompkins visited the First and Swedish Churches with a view to uniting the two in one strong organization. A consultation with the officers of the First Church was held Saturday evening. The theme of the morning sermon was The Uplifting, Unifying Power of Christ. A meeting of the American church was held in the early afternoon, later a meeting of the Swedish church, these being followed by a joint meeting of both churches. No binding action was taken, but it was definitely agreed that the two churches should unite in some form.

Indiana

ALEXANDRIA closed the first year of its existence Sept. 28, with an annual meeting and supper. Full reports were made which were quite satisfactory. The young church has raised \$1,200, of which the Dorcas Society earned \$173. Collections have been taken for home missions and for the Sunday School Society. Twelve members have been added; the church meets in the Alexandria clubrooms, but a central lot has been purchased. The city has 8,000 population and with the revival of manufacturing is growing rapidly. Rev. J. Challen Smith is pastor.

KOKOMO.—Rev. R. J. Smith is delivering a course of Sunday evening lectures which are attracting general interest. The lectures are character sketches from life and include such subjects as the Society Woman, Character Wreckers, Slaves, Money-getters, and Heroes and Heroines. Mr. Smith has been fortunate in awakening exceptional interest in his pulpit ministrations.

Wisconsin

BELOIT.—*First.* On Rally Day Dr. H. A. Schauffer spoke in the morning on the Bohemian work and at the Sunday school rally addresses were given by Professors E. G. Smith and H. M. Whitney. Dr. Leavitt exchanged prayer meetings, Sept. 30, with Rev. R. C. Denison of Janesville.—*Second.* A unique and interesting home missionary rally exercise was held Sept. 19. The pastor, Rev. W. W. Sleeper, prepared the exercise and by the questions and answers the facts concerning the condition of our own State home missions were fully brought out. A generous offering was taken.

THE WEST
Missouri

ST. LOUIS.—*Compton Hill.* Rev. D. M. Fisk has organized a Current Events Club with an attractive prospectus. It will be free to all earnest young people, regardless of their church connection. He is also forming a midweek Bible class to study The Social Scriptures, by which is meant those parts bearing upon the attitude of man to his fellows, in family, educational and business relations.—*Hope.* On the 10th wedding anniversary of the pastor, Rev. J. P. O'Brien and his wife, Sept. 30, the members, without warning, called and presented them with a purse of money and many cordial wishes.

Old Orchard laid the corner stone of a new edifice, Sept. 26, with appropriate ceremonies.

Iowa

DAVENPORT.—*Bethlehem.* The ordination, Sept. 24, of the pastor, T. O. Douglass, Jr., was an interesting occasion. Rev. E. M. Vittum preached the sermon and the prayer was offered by Sec. T. O. Douglass, father of the candidate, who preached for him the following Sunday. Young Mr. Douglass has served this church since Aug. 1.

CRESTON.—Rev. D. P. Breed recently completed 25 years of ministerial work. In commemoration of the fact he preached from the text, "For though I preach the gospel, I have nothing to glory of," etc.

MARSHALLTOWN.—The women cleared nearly \$100 at a supper, Sept. 23. The affair marked the opening of the new dining hall, an improvement made during the summer.

AURELIA.—Rev. G. E. Stump has recently been engaged in a house-to-house canvass of the town. He reports as one good result a perceptible increase in the congregations.

Minnesota

KRAGNESS, organized a year ago, has raised a subscription for a house of worship. Mr. D. G. Colp of Yale Seminary has supplied during the summer. For the winter Rev. John Orchard of Fargo will preach here in connection with his work at Plymouth Church.

SAUK RAPIDS.—Rev. and Mrs. H. H. Appleman have returned from a visit East. Mr. Appleman broke his collar bone, but is recovering. He preaches also at Cable, at which out-station there is renewed interest.

STEWARTVILLE, pastorless for two months, with the coming of Rev. William Lodwick is endeavoring to provide for a debt upon its building of nearly \$1,000, which it hopes to meet within the year.

BECKWITH.—Thirteen persons united with the church during the four months' acceptable service of Mr. R. K. Ham, now returned to Pacific Seminary for his second year's study.

Continued on page 504.

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PORTABLE SLEEP.

Do you remember the man who bought the hickory nuts of the old woman on the Common, and then, finding them moldy, complained. He said they were not what they were cracked up to be.

That is just the trouble with a low-priced mattress. It's the kind to dream about, but not to buy. If you want the sound sleep of childhood you need a Paine laid-hair mattress on your bed.

Laid hair? Just so: not stuffed like a mattress, all hard at first and then all "bunchy." But a box bed, built up with successive layers of hair, and then covered, as a fine sofa is upholstered. It costs a trifle more at first, but we guarantee it to last just three times as long.

And the luxury of it! You will never regret the slight extra cost, and you will never be induced to sleep on any other mattress afterward.



PAINE FURNITURE CO.,

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Continued from page 503.

Kansas

EMPORIA.—First closed, Sept. 19, the first year under the pastorate of Rev. W. H. Walker. During this period 32 members have been received, 14 on confession and 13 being men. Enough subscriptions are in hand to close the year without additional indebtedness. Benevolences have been increased and systematized. A Junior C. E. has been organized and a young men's club, bearing the name of Miles Standish, for the study of social problems. A systematic effort has been made to get the children to attend church. The pastor sent an earnest letter to the parents and preaches to the children for five or ten minutes before the regular morning sermon. During the summer well-attended vesper services were held Sunday evenings with talks by the pastor on The Poetry of the Bible. There has been encouraging increase of spiritual life.

STAFFORD AND PLEVNA.—Mr. F. P. Strong of Chicago Seminary, having served these churches successfully during the summer, accepts their urgent call to continue with them one year longer, after which he will complete his theological course.

Nebraska

HOLDREGE.—The removal of members and repeated crop failures made it very difficult to meet payments to the C. C. B. S. on the church loan, but lately the women gave a dinner and supper and made \$126, which, added to other offerings on hand, will complete a payment of \$400. The church has rented 60 acres of farm land, hoping to make enough from it to pay the \$600 still due. About half of this has been sown to fall wheat and the rest will be sown to spring wheat. The pastor, Rev. A. L. Squire, reports steadily increasing congregations and a general strengthening of interest. Mrs. Squire has a large and interesting class in kindergarten work in connection with the Sunday school. A pleasant company gathered at the home of the pastor, Sept. 27, to meet Superintendent Bross and his wife.

BERTRAND has made a marked success of farming during the summer. Ground was rented and seed wheat, as well as the labor of sowing and harvesting, were given. Sixty acres of corn were also planted and taken care of. Enough has been realized already to pay off all indebtedness to the C. C. B. S. on both meeting house and parsonage, and \$50 are left in the treasury. The pastor, Rev. F. D. Healey, is entitled to great credit for successful supervision. The church will be self-supporting during the coming year.

LINCOLN.—Plymouth. Rev. John Doane and his people are jubilant over their success in raising money enough to meet the offer of C. C. B. S. to give them sufficient aid to pay off their church debt. The efforts of the people have been supplemented by offerings from personal friends outside the city, and the final papers have been signed. The church proposes to have a jubilee soon to commemorate its deliverance, and to celebrate at the same time its 10th anniversary.

North Dakota

HILLSBORO AND KELSO held, Sept. 19, a field day for Fargo College. Rev. D. T. Jenkins, pastor at both points, aided by the people, had beautifully decorated the edifices. The motto, "Our College," in one case put up in the college colors, blue and gold, and in the other in white, ornamented the archway back of the pulpit. Hon. O. W. Francis, chairman of the executive committee, made an able address, giving substantial reasons why the State should raise at least \$50,000 for the endowment fund. At Hillsboro in the evening, in addition to Mr. Francis and President Simmons, Superintendent Maile made an interesting address, drawing from the storehouse of facts accumulated in his work in the Southwest. At both places collections were taken for current expenses of the college.

BUXTON AND CUMMINGS had a field day Sept. 19, Supt. J. L. Maile supplying. Buxton had a floating indebtedness of \$160, which under his leadership was entirely wiped out, to the joy of all. This church unites with Cummings in the support of a pastor, and both have felt that under existing financial difficulties it would be doubtful if they could obtain a new minister at once. They will now seek one immediately. This is one of our most encouraging fields.

PACIFIC COAST**California**

SAN FRANCISCO.—First. A regular attendant for 20 years has rarely seen so large a congregation as greeted Dr. G. C. Adams on the completion of his first year in this pastorate. The Lessons of a Peculiar Year was his morning topic.—Third. Annual reports indicate vigorous growth, advance in

benevolences and general activity. The C. E. Society contributed more than \$500 for benevolent purposes.

SANTA CRUZ.—Among friends brought together by the 40th anniversary were three former pastors, Rev. Messrs. W. C. Bartlett, Walter Frear and J. A. Cruzan. Dr. S. H. Willey of San Francisco, unable to be present, sent a helpful letter.

Washington

CHENEY.—Rev. F. B. Doane, aided by the coast secretary of the C. C. B. S., spent Sept. 21 among his people, raising the balance due on the parsonage loan. Though the town suffers by the closing of the normal school, it is encouraged by the large wheat returns, and the church, under the efficient leadership of Mr. and Mrs. Doane, is quietly progressing.

SPOKANE.—Second. Secretary Wikoff of the C. C. B. S. assisted Rev. William Davies on Sunday, Sept. 19, and in response to their united efforts about \$100 were pledged on the debt to the Board, most of which was paid at once.

ELLENSBURG. Rev. E. C. Wheeler, pastor, has received accessions, including the families of a banker and a professor in the normal school. The large harvests have been gathered without loss and the people are jubilant.

OTHER CHRISTIAN WORK

The American Institute of Sacred Literature announces the Life of Christ as the subject of both its popular courses for the year beginning Oct. 1. These courses are not technical and are intended for the average person who cannot leave home for special study. They are arranged for those who wish to study from the Bible alone and also for the many who prefer to read the best standard literature

about the Biblical writings. The fee is only fifty cents and the time required is from fifteen minutes to one-half hour a day. Since the first course in 1893, 15,000 students have been enrolled. The institute is controlled by the council of seventy, representing almost every university and seminary of importance in the country. Any one wishing to examine specimens of the work should address The American Institute of Sacred Literature, William R. Harper, principal, Hyde Park, Chicago.

Important Coming Meetings

Massachusetts Sunday School Association, Annual State Convention, Fitchburg, Oct. 5-7.
American Board, New Haven, Ct., Oct. 12-15.
Lake Mohonk Indian Conference, Oct. 13-15.
American Missionary Association, Minneapolis, Minn., Oct. 19-21.
W. C. T. U., World's Convention, Toronto, Ont., Oct. 23-26.
Open and Institutional Church League, Annual Convention, Brooklyn, N. Y., Oct. 26, 27.
Woman's Home Missionary Association, Boston, Oct. 27.
Woman's Board of Missions, New London, Ct., Nov. 3, 4.
Prison Congress, Austin, Tex., Dec. 2-6.

PERSONS traveling abroad are often submitted to great inconvenience in the matter of carrying necessary money. To prevent this the Cheque Bank of London have for some time issued what are styled "Cheque Bank Cheques" and are very negotiable. These have proved their merit. They now have provided a substitute for the ordinary bank-book in the "Dollar Check" to prevent inconvenience in the payment of bills while traveling in this country and wherever the dollar currency is used. In the use of these identification is not necessary as is the case with private checks. They are issued in many denominations and are practically a certified bank check for a limited amount.



The beauty of autumn is dangerous. The woods look warm in their crimson coverings. But there is a chill in the air and a dampness in the earth, the knowledge of which comes first to many people in the "slight cold" or "little cough" which is so common at this season. It is the neglect of these slight and little things which often leads to severe pulmonary troubles. There is no season when it is so wise to remember that Ayer's Cherry Pectoral cures coughs and colds.



\$10 a Week for a Family of Eight

A helpful article by Mrs.
S. T. Rorer in the October
LADIES' HOME JOURNAL

Other features include: "When
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Nation"; a page of Kellar's
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Eighty-Seventh Semi-Annual Statement, Jan., 1897.
SUMMARY OF ASSETS.

Cash in Banks	\$306,032.86
Real Estate	1,748,857.41
United States Stocks	1,497,782.50
State Bonds	25,000.00
City Bonds	821,974.81
Rail Road Bonds	1,624,495.00
Water Bonds	83,500.00
Gas Stocks and Bonds	115,925.00
Rail Road Stocks	2,476,595.00
Bank Stocks	311,500.00
Trust Co. Stocks	86,150.00
Bonds and Mortgages, being 1st lien on	
Real Estate	423,786.71
Loans on Stocks, payable on demand	183,100.00
Premiums uncollected and in hands of	
Agents	602,866.76
Interest due and accrued on 1st January,	
1897	55,078.34
	\$10,362,224.39

Cash Capital	\$3,000,000.00
Reserve Premium Fund	4,280,527.00
Reserve for Unpaid Losses and Claims	735,128.68
Net Surplus	2,345,265.71
	\$10,362,224.39

D. A. HEALD, President.
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W. L. BIGELOW, T. B. GREENE, Secretaries.
H. J. FERRIS, A. M. BURTIS, Asst. Secretaries.
NEW YORK, January 12, 1897.

FOR INVESTORS.

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The Business Outlook

The general trade situation continues to
hold out marked encouragement, the features
being firm prices for staple products, a steady
demand for merchandise north of the quar-
antined district in the South, increasing rail-
road earnings, large exports of wheat and
manufactured goods and fewer failures than
for two decades. There has been increased
activity this week in iron and steel, wool,
hides and their manufactured products.

Cotton has declined, and cotton goods show
relatively less improvement than most other
lines. Cotton manufacturers are hopeful,
however, and say that the spring season
promises to be an active one with them. The
mills are now working on spring goods, and
by the time these goods are marketed higher
prices are expected than those now prevailing.
It is predicted that gingham will be more
active than for several seasons past, caused
by the return of popular favor to that class of
goods.

Owing to some check in the merchandise
movement, which has been most marked in
the South where the yellow fever quarantine
has brought business almost to a standstill,
the total bank clearings last week were eleven
per cent. less than for the week previous, but
they were thirty-six per cent. in excess of the
clearings of the corresponding week of 1896.
The stock market was weak during the greater
part of last week, but rallied sharply toward
the close. Professional bear operators were
mainly responsible for the decline, and now
that liquidation has run its course it is thought
that October will witness considerable specu-
lative activity at advancing prices.

Marriages

The charge for marriage notices is twenty-five cents.

DAWES-PINGREE-In Pittsfield, Sept. 29, by Rev.
J. L. Jenkins of Portland, Me. Henry L. Dawes, Jr.,
son of ex-Senator Dawes, and Catherine Pingree.

McMILLAN-SIMONDS-In Cambridge, Sept. 22, Rev.
Peter McMillan of Woodstock, Vt., and Lilla Simonds.

WHEELER-BROWN-In Cambridge, Sept. 29, by Rev.
William H. Allison, Charles I. Wheeler and Emma K.
Brown, both of Cambridge.

Deaths

The charge for notices of deaths is twenty-five cents. Each
additional line ten cents, counting eight words to a line. The
money should be sent with the notice.

DIGGS-In Fort Recovery, O., Sept. 30, Rev. Marshall
W. Diggs, aged 73 yrs. For thirty years preceding
1893 he was pastor of the Pisgah church, Jay Co.,
Ind., which during the latter years of his pastorate,
by its removal across the line, became located in Fort
Recovery, O.

NOURSE-Sarah Elizabeth Conant, wife of Francis
Nourse, aged 78 yrs., 6 mos. Funeral Sunday, Sept.
26, at 1.30 P. M., from residence of her son, B. F.
Nourse, 58 Woodland Park, Chicago. Interment pri-
vate. New York and New England papers please copy.

SAMPSON BRIDGES

Sampson Bridges was born in Hopkinton, Mass., June
6, 1835, and died in South Framingham, Mass., Aug. 21.
In early life he united with the Congregational church
in the town of his birth, where he served faithfully as
superintendent of the Sunday school and as deacon. In
1883 he removed to South Framingham and soon after
united with the church there, of which he was chosen
a deacon, Dec. 10, 1884. At the time of his death he
was serving his third term in that capacity. He was
always a warm friend of his pastors, and while always
quiet and unobtrusive was a man of strong convictions
and sound judgment and not afraid to be on the right
side in church and town affairs.

For nearly fifty years he worked for one firm and its
business successors, the firm of which ex-Governor
Claffin was for many years a member. He was a trusted
employee and the head of one of the departments in the
large establishment of this concern.

Upon the flowers given at his funeral by his employers
was put this inscription, "His spotless life and constant
faithfulness endeared him to all. Faithful to the end.
1847-1897." F. E. E.

A GREAT SUCCESS.—We are informed that the
"Box Calf" shoes, which had such a large sale
here last year, have proved to be the most popular
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zenship.

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THE CONGREGATIONALIST, Boston, Mass.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 1

Mrs. S. Brainard Pratt presided, and from Rom. 8: 14-18 and other passages drew a suggestive lesson as to the duties and responsibilities of being heirs of God, comparing the value of this inheritance with any earthly inheritance of houses or lands or money, or even of good name, its antiquity dating with the foundation of the world, its warrant to those who are led by the Spirit, its fellowship with Christ, its limit measured only by eternity, and the whole summed up in Paul's assurance, "All things are yours," involving great responsibility for the "other children" whose rights equal ours but whose privileges are far less.

Special prayer was asked for wisdom in planning the winter's work. Mrs. Kellogg had been hearing about the blessings of prosperity and asked, "Have we any right just to sit down and enjoy them?" Miss Emily Wheeler, hearing from one woman that her church had no interest in missions, lamented the lives of some women crowded with engagements, with little time left for the very best things.

Miss Stanwood gave encouragement from the standpoint of one who sees the winter's work opening hopefully in many quarters, and to whom loud and frequent calls are coming for assistance in planning and executing. Miss Dyer, referring to the multiplicity of women's clubs and societies, many of which are useful, gave as a safe rule in making one's choice, "Seek ye first the kingdom of God."

Miss Kara-Ivanova of Bulgaria was again warmly welcomed, and spoke of the place of the meeting, Pilgrim Hall, suggesting to her how many pilgrims make their way thither from different parts of this country and from other lands. In connection with the special lesson of the hour, she quoted Ruskin's "God gives us strength enough and sense enough to do our work," having often wondered whether she had the "sense" needed for doing her work well. She asked for prayer for her own land, Bulgaria, now really in danger of famine from excess of rain. Miss Wheeler asked prayer for Harpoot, with its missionary force not equal to the demands of the work. Mrs. Bowen of Constantinople and Mrs. Pettie of Japan were also present. Along with the many suggestions were prayers in behalf of the work in its varied needs.

PHYSICAL strength and energy contribute to strength of character, and both may be had by taking Hood's Sarsaparilla.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Wanted, young man, stenographer, who is anxious to get an education and who is willing to give his services in payment for instruction. Dummer Academy, So. Byfield, Mass.

Assistant pastor will be at liberty Nov. 1. Has had considerable success in conducting church music. References given. Address T. 69 Clarendon Street, Springfield, Mass.

Mother's Assistant. A woman, having had experience, would like a position as a mother's assistant or as housekeeper in a Christian family. Can furnish good references. Address E. H. B., Congregationalist office, Boston, Mass.

A kindergarten wishes a position as teacher in some private family at their home or in some winter resort, or as assistant in a school. Best references given. Address Box 246, New Bedford, Mass.

Wanted, by a Wellesley graduate, who has had experience in tutoring, position as tutor, or in a private school. Gives excellent references. Address S., Congregationalist office.

Housekeeper. Situation wanted by a competent person as housekeeper, companion for invalid lady, nurse (where trained nursing is not needed), sewing or some employment whereby efficient services will be rendered. Best of references given and required. Box 199, Winchester, N. H.

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AND ON THIRTY DAYS' TRIAL. IF SATISFIED, YOU REMIT \$10.00; IF DISAPPOINTED, HOLD GOODS SUBJECT TO OUR ORDER.

The Larkin Soap Mfg. Company, Buffalo, N. Y.

Our offer explained more fully in *The Congregationalist*, Sept. 30th.

NOTE—The Larkin Soap Company have used the columns of *The Congregationalist* for two or three years past in advertising their "Combination Box of Soap" sent in connection with an oil heater, desk or chair. The publisher of this paper has written personally to a number of subscribers who have responded to the advertisement and purchased the soap. Without exception they state that they are perfectly satisfied with the soaps and with the business methods of the Larkin Co. The letters speak in praise both of the soap and of the premiums that accompany it.—*The Congregationalist*.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 70 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

JAMES W. ELWELL, President.
REV. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

A Plea for the Lord's Day.

For the July Handbook we have reprinted an article recently published in *The Congregationalist*, by Rev. Charles Cuthbert Hall, D. D., entitled *A Plea for the Lord's Day*.

100 Copies, \$1.25, postpaid. 4 cts. each; 50 copies, 75 cts.; 25 copies, 50 cts.

THE CONGREGATIONALIST,
1 Somerset St., Boston, Mass.

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WASHINGTON ST., OPP. BOYLSTON ST., BOSTON.

The North Carolina State Association

The nineteenth annual meeting was held at Wilmington, Sept. 23. The fine brick meeting house, with the three-story teachers' home adjoining, and the large school building on the corner were the gift of the well-known seedman of Marblehead. None of his seeds has proved more vital or prolific than this Gregory Institute. Professor Woodard, with his corps of ten efficient teachers, has for many years cultivated and garnered the crop, never more flourishing than this past year, and our only regret was that the association could not see the school in session.

After a half-hour of social greetings, Rev. O. Faduma, a native African, whose parents had been heathen, but who is himself a graduate of Yale Seminary, preached the opening sermon from the words, "Thy kingdom come." The large choir and excellent singing added greatly to the enjoyment. The devotional meetings were seasons of special consecration and quickening. Rev. R. B. Johns was moderator, Rev. E. W. Stratton clerk.

The reports of churches showed decided increase. Revivals had been frequent. Twelve churches reported 233 conversions, not all of whom were accessions, however; two have dedicated new houses of worship and eight others are endeavoring to build under difficulties. One newly organized church, with sixteen members, was received to membership. Several churches report a revival in giving. Dudley has thirteen members who have adopted the system of tithing for the Lord's work.

The papers discussed were presented by Rev. Messrs. F. G. Ragland on The Purpose and Benefits of Education, A. W. Curtis on The Importance of Bible Study, and G. R. Morris on Pastoral Work. The woman's missionary meeting occupied Friday night. Their reports were full of interesting accounts of work accomplished. Less money was raised than last year, but the difficulties have been greater. Papers of especial interest were read by Mrs. Faduma on Aids to Good Citizenship and by Miss Hattie Bowman on Work for Missions. Field Superintendent Moore gave a masterly résumé of the work of the A. M. A. in its four great departments, dwelling especially on that among the colored churches and schools in the South, where he had so recently visited. On Saturday the association expressed sympathy for the A. M. A. and called for voluntary pledges from the churches, which amounted to two full jubilee shares for a thanksgiving offering. The annual meeting of the Sunday School Convention filled the afternoon. Reports and discussions all showed awakened interest and advance.

Saturday night for many years has been devoted to a rousing temperance meeting, a sort of open parliament with five-minute speeches full of pith and fire. The present occasion proved no exception. "Your best thought boiled down to five minutes," was the program, which, as usual, included tobacco with the drink habit and what can be done to abolish these evils. At the close it was unanimously resolved that all our influence shall be on the side of temperance, urging the use of unfettered wine for communion, that pastors preach a temperance sermon every quarter and that the Sunday school prepare temperance concerts.

Sunday morning began with an earnest consecration meeting; then came the Sunday school review with the children. The moderator preached on the Spirit Filled Life. Nearly all the seventeen colored churches of the city were supplied by preachers from the association. In the afternoon the C. E. Union for the Congregationalists of the State assembled. A paper on The Pledge, by Miss Newton, and reports from the different societies and from the great convention occupied the two hours' session. Sunday night a great crowd gathered. Miss L. S. Cathcart conducted the covenant meeting. All Christians

were called to testify by standing, and later sinners were urged to rise. Many responded. The communion service followed, and after this the association, standing with clasped hands, sang "Blest be the tie that binds."

Next year the meeting will be at High Point.

A. W. C.

Religious truth is not only a portion, but a condition of knowledge. To blot it out is nothing short of unraveling the web of university teaching.—Cardinal Newman.

Clubbing Rates

A subscriber to *The Congregationalist* may order one or all of the periodicals mentioned below, remitting with his order the amounts indicated, in addition to his subscription to *The Congregationalist*, except in case of the 1898 Combination, which includes one year's subscription (in advance) to the paper.

1898	The Century Magazine, \$4.00	\$7.50
Combination	CENTURY PORTRAITS, 7.50	
	The Congregationalist, 3.00	
	Atlantic Monthly, \$3.25	
	Scribner's Magazine, 2.60	
	Harper's Magazine, 3.25	
	Harper's Weekly, 3.25	
	Harper's Bazar, 3.25	
	Harper's Round Table, 1.60	
	St. Nicholas, 2.60	

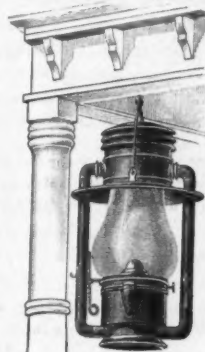
Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office.

The Index to lamps and the chimneys for them will save you money and trouble.

We want you to have it.

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Light your Veranda,



lawn, barn, mill, or any place where a strong light is desired, with the STEAM GAUGE & LANTERN Co.'s Tubular Globe Hanging Lamp. Burns 4 hours for 1 cent. Send for our catalogue.

Buy it of your dealer. He has it, or can get it if you insist. Mention this paper. STEAM GAUGE & LANTERN COMPANY, Syracuse, N. Y.

Testimonials Unnecessary.

We have just issued a handsome pamphlet, "The Test of Time," also one entitled "Testimonial Wonders," containing three hundred and fifty letters in praise of

The Ostermoor Patent Elastic Felt Mattress, \$15.



TRADE MARK.

Compressing the felt. Binding and closing the tick by hand.

which we desire to send you, but testimonials are really unnecessary, for our mattress is sold strictly on approval, and must at all times, and under all circumstances, do what we guarantee, or all that you expect, otherwise we refund your money. We positively guarantee that the best \$50.00 Hair Mattress made is not its equal in cleanliness, durability or comfort. We prepay express charges and sell on the distinct agreement that you may return it and get your money back if not satisfactory in every possible way at the end of

Thirty Days' Free Trial.

Measrs. OSTERMOOR & CO:
Gentlemen:—Twenty-seven years ago (1870) I bought one of your Patent Elastic Felt Mattresses. It was in constant use without repairs of any kind until the Spring of 1896; then I sent it to you to fix and recover. We are now using it, and as far as I can see, it is as good as the first day we got it. We have three others of your Mattresses, bought within two or three years of the above, and are using them every day. So far we have not had anything done to them, and they are in good shape. I can recommend them for their marvelous merits and absolute perfect freedom from vermin. Should I need a Mattress any time, I shall unquestionably get yours in preference to any other. They are the best in the world.
Yours respectfully, F. J. REISTER.

If you are skeptical about its merits or don't need one now, send for our handsome illustrated pamphlets, "The Test of Time," and "Testimonial Wonders," mailed free for the asking. They give full particulars.

How to order:—State exact size desired (size 6 ft. x 4 ft. 6 in. will be sent unless otherwise specified), and give address plainly. If desired in two pieces remit fifty cents extra. Patent Elastic Felt Mattresses are not for sale by stores anywhere. Wretched imitations are offered by unscrupulous dealers—please write us if you know of such cases. References: Bradstreet or Dun's Commercial Agencies.

We have cushioned 25,000 churches. Send for our book, "Church Cushions."

OSTERMOOR & CO., 118 Elizabeth St., New York.

Weekly Register

Calls

ADADOURIAN, Haig, Malden, Mass., to Second Ch., Plymouth, Manomet. Accepts.
 BROOKS, Hans A., to Scandinavian Ch., Danway, Ill. Accepts.
 BROWN, Frank A., Oberlin Sem., to Walker, Minn. Accepts.
 CAMPBELL, John P., Hennepin, Ill., declines call to Covert, Mich., at unanimous request of his church.
 CROKER, John, to remain a third year at Golden, Io. Accepts.
 DORLAND, Chester H., Chicago Sem., to E. Los Angeles, Cal. Accepts.
 HALBERT, Chas. T., formerly of Meckling, S. D., to Westmoreland and Mt. Union, Kan. Accepts.
 HAYEN, Egbert D., recently of Rocklin, Cal., to Woodland. Accepts.
 HAWKES, Albert S., Mountain Home, Ida., to teach at Welser Academy. Accepts.
 HOUSTON, Robt., Ewen Station, Mich., to Maple City, Solon and Lake Ann. Accepts.
 IZARD, John, recently of Bala, Kan., to Diamond Springs and Hymers. Accepts.
 KNIGHT, Wm., Saginaw, Mich., accepts call to Central Ch., Fall River, Mass.
 LOCHLIN, Henry E., accepts call to N. Hyde Park and Eden, Vt.
 MEAD, Elwell O., Burton, O., to Dayton. Declines.
 MORRIS, Maurice B., Fairport Harbor, O., accepts call to Dayton, Wn., to begin Nov. 1.
 OEHLER, Fred H., to remain another year at New Richmond, Minn. Accepts.
 PAYNE, Wm. B., recently of Victor, Io., to Friend, Neb. Accepts.
 PENNIMAN, Andrew O., Fort Scott, Kan., to Dunkirk, Ind. Accepts.
 PERKINS, Benj. F., formerly of S. Coventry, Ct., to E. Walpole, Mass. Accepts.
 REAM, Wm. T., to remain another year at Plano, Ill. Declines.
 SCARROW, David H., recently financial agent of Washburn College, to Wellington, Kan. Accepts.
 SMITH, Richard, Porter, Ind., to Portland. Accepts.
 STRONG, Frank P., Chicago Sem., to remain for a year at Stafford and Plevna, Kan., where he has supplied during the summer.
 THOMAS, Lewis J., Sixth St. Ch., Auburn, Me., to Second Ch., Peabody, Mass. Accepts, to begin Oct. 31.
 TIBBETTS, Dallas D., Miles, Io., accepts call to Central City and Jackson.
 WINCHESTER, Benj. S., to Snohomish, Wn. Accepts, and has begun work.

Ordinations and Installations

BEARD, Wm. S., o. and i. Durham, N. H., Sept. 28. Sermon, Rev. W. H. Holman; other parts, Rev. O. D. Sewall and Drs. Edward Robie, G. E. Hall, J. W. Churchill.
 BROWN, John L., o. Kellogg, Io., Sept. 30.
 CRUZAN, John A., rec. N. Berkeley, Cal., Sept. 23.
 DOUGLASS, Truman O., Jr., o. p. Bethlehem Ch., Davenport, Io., Sept. 24. Sermon, Rev. E. M. Vittum; other parts, J. M. Hulbert, R. L. Breed, H. D. Herr, T. O. Douglass, D. D.
 HARRIS, Henry, o. Crested Butte, Col., Sept. 23. Sermon, Rev. Adam Murrman; other parts, Rev. Messrs. Alex. Shepherd, Guy Foster, W. A. Hutchinson.
 JONES, Carl S., o. p. Pinckney, Mich., Sept. 21. Sermon, Rev. J. W. Bradshaw; other parts, Rev. Messrs. J. S. Edmunds, J. J. Staley, E. B. Allen, W. C. Allen.
 NELSON, Chas. Main, o. and i. p. Maine, Wis.
 PEDERSEN, Jens H., o. as missionary, Sept. 30. Sermon, Rev. W. A. Gerrie; other parts, Rev. Messrs. F. N. Dexter, C. J. Jensen, H. W. Carter, A. J. Anderson.

Resignations

AYRES, Andrew F., Pilgrim Ch., Indianapolis.
 BATES, Sam'l L., Winoski, Vt., after a four years' pastorate.
 CORY, Isaac L., Pilgrim Ch., Milwaukee, Wis.
 JAMES, D. Melrose, Fair Haven Ch., New Haven, Ct., to take effect Dec. 1.
 LELAND, Hervey B., Bremen, Ind.
 MARGETTS, Miss Sarah E., Stockbridge, Wis.
 METCALF, Irving, o., associate pastor, Pilgrim Ch., Cleveland, O., to take effect Nov. 1.
 NEWCOMB, Aaron S., Ithaca and Neptune, Wis. Has removed to Janesville.

Churches Organized

FALL RIVER, Kan. rec. 17 Sept., 17 members.

Miscellaneous

BRUNER, Chas. A., formerly pastor at Kangley, Ill., is taking special studies at Valparaiso, Ind. He is president of the College Y. M. C. A., an active and useful organization among these 3,000 students. He also supplies churches in the vicinity nearly every Sunday.
 JAMES, Henry, who has been supplying at Andrews, Ind., through the summer, has returned to Oberlin Sem. for another year's study.
 KELLOGG, H. Martin, was welcomed Sept. 26 by his people in Olcott, Vt., after a two months' stay at Nantasket, during which he barely survived an attack of peritonitis. He is gaining slowly.
 ROWLAND, John R., on his return from a European trip in September, was given a reception by his church in Waupun, Wis. The presence of neighboring pastors testified to their fraternal interest.
 WALTERS, Thos. W., general missionary in the State of Washington, will supply at Pullman until a pastor is secured.

POND'S EXTRACT cures any ache or pain. The genuine is invaluable. Beware counterfeits.

TOUR TO WASHINGTON AND OLD POINT COMFORT.—The Royal Blue Line will inaugurate another season of its popular excursions by a personally conducted tour to Washington and Old Point Comfort, leaving Boston Tuesday, Oct. 19. Thirty-two dollars covers every expense. Privilege of stop-over in New York. For itinerary of this and later tours call on or address A. J. Simmons, N. E. A., 211 Washington Street, Boston.

HOW TO SLEEP SOUNDLY.—One of the most extravagant economies which can possibly be practiced is the use of an old or poorly made mattress. Good sleep is the first essential for either work, play or health. It is folly to use anything but the best mattress, especially if sound sleep is ever obtained with difficulty. We suggest to our readers a perusal of the description of a laid hair mattress in another column of this paper over the signature of the Paine Furniture Co. This mattress is one of the greatest luxuries of the age, and a famous specialty of this well-known house.

OUR MILLINERY DISPLAY

Is exciting unusual interest. It grows more and more beautiful every day.

Early fashion hints are being improved upon, new styles are being added, each day bringing its full quota of new and attractively trimmed Hats and Bonnets, and demonstrating the superiority of this great Millinery Department.

The prices are right—that is to say, very reasonable for such High Class Millinery.

Fur Felt English Turbans, in Black and Colors, at 2.25

Ostrich Plumes and Tips—the largest line in Boston and the lowest prices possible for Ostrich Feathers that will wear.

Millinery Parlors—Second Floor.

WM. S. BUTLER & CO.,

The Leading Millinery House.

90 to 98 TREMONT ST., BOSTON.

CHRONIC BRONCHITIS.

From Dr. Hunter's Lectures.

Chronic inflammation of the mucus membrane lining the air-tubes and cells of the lungs is a very common and very serious disease. It generally results from neglected colds but is sometimes caused by breathing dusts in workshops and irritating gases and vapors in factories. Knife grinders, needle pointers and all who work in polishing metals are especially liable to it. Wood-turning shops and flouring mills are a common cause. Stone cutters as a class are very prone to it.

Particles of dust being inhaled irritate the mucus lining of the lungs and make them sore just as dust and small particles getting into the eyes makes the eyes red, angry and sore.

Bronchitis is always a lung disease, because the bronchial tubes ramify every part of the lungs and are the air ducts through which we breathe. To say that a person has bronchitis and yet that his lungs are sound is absurd and untrue, since these tubes form the chief part of the lungs and are the seat of every known disease that affects them. All that can truthfully be said is that bronchitis is not consumption although it is very liable to end in that disease.

The most constant symptoms of chronic bronchitis are cough, shortness of breath and mucus expectoration. Its slight or serious character is shown by the kind of matter raised and the presence or absence of loss of flesh, hectic fever and night sweats. These latter symptoms, when present, show the deep hold it has upon the lung and how greatly it has already weakened and undermined the general health.

A great many bronchial cases are met with in people advanced in life. It begins with a cold in the fall which lasts all winter. They cough and expectorate quantities of gray and jelly-like mucus, but on the approach of the warm weather of summer the cough grows better and the expectoration almost ceases, only to return with increased severity on the advent of cold weather again. Unless arrested this form of senile bronchitis cuts short the thread of life; indeed, most old people die of

it years before there is any necessity for dying through the want of proper treatment.

In many cases chronic bronchitis is as fatal as consumption itself, and even more so than some forms of that disease. So long as no organic change has taken place in the air tubes and air cells, bronchitis, although resembling consumption in its general symptoms, is always perfectly curable by local treatment of the diseased tubes. But I cannot conceive of the possibility of the cure of any form of bronchial disease by stomach medication or the general means commonly employed. No local inflammatory disease of any other organ of the body has ever been cured without local treatment, and without local treatment bronchitis is as fatal as consumption. The bronchial membrane in time becomes altered in structure and proves forth a matter which has all the qualities of pus; hectic fever and night sweats supervene, and the case tends slowly but surely to death.

There is a form of bronchitis especially remarkable on account of the great abundance of the bronchial secretion which exhausts the system by the incessant drain made upon it. These patients expectorate a pint or more of frothy fluid a day, resembling gum water. They are pale like persons blanched by hemorrhage, generally free from fever—neither quickness of pulse nor heat of skin existing, but the wasting of the body and general weakness is extreme. Examined after death no ulcerations or tubercles are found, nor anything resembling consumption in the state of the lungs. They die from exhaustion through the excessive drain made upon the fluids of the body. Such cases are always curable if timely treated by astringents and antiseptics applied by inhalation directly to the relaxed and weakened membrane within the lungs.

(To be continued.)

[Signed] ROBERT HUNTER, M. D.,
117 West 45th Street, New York.
September, 1897.

NOTE.—Readers of *The Congregationalist* who are interested for themselves or friends can obtain Dr. Hunter's books free by addressing him as above.

Blake Bell Foundry

Established in 1820.

Successors to WM. BLAKE & CO.

Manufacture bells of every description, single or chimed, of Copper and Tin. Address

BLAKE BELL CO., Boston, Mass.



Buckeye Bell Foundry

E. W. Vandusen Co. Cincinnati, Ohio.

Best Pure Cop- Church Bells & Chimes.

per and Tin Highest Grade, Made in Western

Zella. Founders of Largest Bell in America.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

BLANCARD'S

PILLS AND SYRUP

Iodide of Iron
 THE MOST SUCCESSFUL REMEDIES OF EUROPE,
 for ANEMIA, POORNESS OF THE BLOOD,
 CONSTITUTIONAL WEAKNESS,
 SCROFULA, Etc.
 None genuine unless signed "BLANCARD, 40
 rue Bonaparte, Paris." ALL DRUGGISTS.
 E. FOUGERA & CO., N. Y. Agents for U. S.

DROPSY

TREATED FREE.
 Positively CURED with
 Vegetable Remedies.
 Have cured many thousand
 cases called hopeless. From
 first dose symptoms rapidly disappear, and in ten days at
 least two-thirds of all symptoms are removed. BOOK
 of testimonials of miraculous cures sent FREE. 10
 Days Treatment Free by mail.
 Dr. H. H. Green's Sons, Specialists, ATLANTA, GA.

Dr. Ecob Speaks Again

Apropos of the point whether the debts of the home missionary societies are due mainly to unwise multiplication of churches, Dr. J. H. Ecob of Denver, who first raised the question in an article in the *Independent*, writes us as follows:

Will you allow me a word respecting your editorial comment on my article, Home Missions and Debt. I waited many months before writing the article in order that I might "cool off," after making the discoveries which have come to me within the past two years. Every statement was carefully weighed. I gave the preference every time to understatement. I am in most cordial sympathy with the wise and true men who are administering the affairs of our society. The article was written in the hope that it would elicit a more profound and less familiar criticism than "there is grave danger that false inferences from these statements will result in serious injury to missions." I submit, Mr. Editor, that it is time this business of "lifting hands of holy horror" came to an end. The fetish age of missions is past. We who believe in missions are called to the bar of a cool and critical intelligence and a reason for the faith

that is in us is demanded. That question, What will hurt missions? is too old by a score of years. The pressing question is, What has hurt missions, what is now hurting missions? Missions are hurt. Witness the average contributions of our membership of a few pennies a year, the never falling debts of our boards, the dissatisfaction and unrest concerning the condition of the various fields. He is the true friend of missions who is willing, despite the pain, to put the probe firmly down to the cause of this hurt. Just that I tried conscientiously to do in my article. The cause there indicated I am sure we shall find to be the source of the mortal hurt that has come to missions. Dr. Clark in your quotation well names it "the scandal of Christendom."

The remedy which you propose, viz., "writing to Sec. J. B. Clark, Bible House, New York," will hardly prove adequate. I do not question the statement of Secretary Clark. We Congregationalists have never been the chief sinners in the direction of denominational transgressions. We have no common creed or strong government or binding ritual to foster that spirit. I am quite sure that history will acquit us of serious denominational sins. But, whatever our claim, the fact is that all the other denominations make precisely a similar claim. I have interviewed a number of State superintendents of missions with this result. First a wail over the deplorable and wicked facts in the case (the scandal of Christendom), then a stout denial of any complicity of that particular denomination in the aforesaid scandal. No, indeed! "We direct our missionaries as much as possible to unoccupied fields. We forbid them to encroach upon the work of other churches," etc. It is the old story, the mischief is done, but "I didn't do it."

The simple truth is, we are all in the toils of a vicious system. Until that system is abandoned we need expect no deliverance from its destructive results. My article was written in the hope and prayer that deliverance might come to Israel from just that quarter, viz.: interdenominational missions. Why should it be thought a thing incredible that all these intelligent Christian people should get together and in a common love for a great cause abolish a system which they all agree is a living scandal? This is not a chimera of a dreamer. It is not a forlorn hope that must hang fire till the millennium. Already substantial beginnings have been made. Maine leads—all denominations working together harmoniously under a strong constitution. Other States may have already entered the same column. The subject is certainly being discussed and pushed in different quarters. When missions have been relieved of this acknowledged scandal we will certainly have a right to claim and expect a revival of enthusiasm and giving. We cannot hope to thrive under a reversal of this divine law, first righteousness, then zeal.

J. H. ECOB.

The Trouble With Dr. Ecob's Article

Dr. Ecob's article has done serious injury to missions, and his letter above illustrates the reason for it. He has announced, as though it were something new and especially belonging to home missionary work, a condition of denominational rivalry which is not new and is just as patent in New England as it is in the West. He says he has been moved to write his article because of discoveries made within the last two years, and he points to beginnings in Maine as affording some hope of reform. Dr. Ecob was for several years a pastor in Maine, which then furnished plenty of illustrations of small communities divided into several weak congregations of different denominations. The excellent work of the Interdenominational Commission in that State

Continued on page 510.

Enameline



The Modern STOVE POLISH.

DUSTLESS, ODORLESS,
BRILLIANT, LABOR SAVING.
Try it on your Cycle Chain.
J. L. PRESCOTT & CO., New York.



is quick, clean,
pleasant work,
without waste, worry or confusion in the kitchen when the tomatoes are chopped with

The Enterprise NEW MEAT CHOPPER.

Chops all kinds of food for making croquettes, fritters, hash, meat cakes, chowders, sausage, patties, salads, mince meats; chops fish or vegetables, cocoanuts or horseradish. Taken apart—only two parts—in a second; cleaned in a minute.

Sold by all hardware dealers. No. 2, \$1.75. No. 4, \$3.25. Our trade mark, "Enterprise," is on every machine. Send 4c. in stamps for the "Enterprise Housekeeper," 200 recipes. THE ENTERPRISE MFG. CO. OF PA., Philada.

Sozodont

A Delightful Dentifrice
Always the Same
1859-1897

- I. Single price
- II. Double quantity (liquid and powder)
- III. Triple Value

Antiseptic, wholesome and fragrant.
Used by dentists, physicians and druggists.

A SAMPLE FOR THREE CENTS.
HALL & RUCKEL, Proprietors.
NEW YORK.

Williams Jersey Cream Toilet Soap

IT'S a delight to use a Toilet Soap in which you have the utmost confidence. Much time and money was spent in perfecting Jersey Cream Soap, with the determination to produce a Toilet Soap that should be fully equal in quality to the Famous Williams' Shaving Soaps. The result is what might be expected: "The Perfection of Toilet Soap."

Ask your Druggist for it.

Sample Cake, . 2c.
Full-sized Cake, 15c.
One Dozen Cakes and Thermometer sent prepaid to any address upon receipt of \$2.00.

Address Dept. G,
THE J. B. WILLIAMS CO.,
Glastonbury, Conn.

Ask your Druggist for a generous 10 CENT TRIAL SIZE

ELY'S CREAM BALM

contains no cocaine, mercury or any other injurious drug. It opens and cleans the Nasal Passages, Allays Pain and Inflammation, Heals and Protects the Membrane. Restores the senses of Taste and Smell. Is quickly absorbed. Gives relief at once. 50 cts. at Druggists or by mail. Trial Size 10c. at Druggists or by mail. ELY BROTHERS, 56 Warren St., New York.

CATARRH

ELY'S CREAM BALM CURE COLD IN HEAD

WATCH AND CHAIN FOR ONE DAY'S WORK.

Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1/4 doz. Packages of Bluine at 10 cents each. Send your full address by return mail and we will forward the Bluine, post-paid, and a large Premium List. No money required. **BLUINE CO., Box 3, Concord Junction, Mass.**

IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.

NEW MEDICAL DISCOVERY.

A Positive Cure for Dyspepsia

This may read as though we were putting it a little strong because it is generally thought by the majority of people that Dyspepsia in its chronic form is incurable, or practically so. But we have long since shown that Dyspepsia is curable, nor is it such a difficult matter as at first appears.

The trouble with Dyspeptics is that they are continually dieting, starving themselves, or going to opposite extremes, or else deluging the already overburdened stomach with "bitters," "after dinner pills," etc., which invariably increase the difficulty even if in some cases they do give a slight temporary relief. Such treatment of the stomach simply make matters worse. What the stomach wants is a rest. Now how can the stomach become rested, recuperated, and at the same time the body nourished and sustained.

This is the great secret and this is also the secret of the uniform success of Stuart's Dyspepsia Tablets. This is a comparatively new remedy, but its success and popularity leaves no doubt as to its merits.

The Tablets will digest the food anyway, regardless of condition of stomach.

The sufferer from Dyspepsia according to directions is to eat an abundance of good, wholesome food and use the tablets before and after each meal, and the result will be that the food will be digested no matter how bad your dyspepsia may be, because, as before stated, the tablets will digest the food even if the stomach is wholly inactive. To illustrate our meaning plainly, if you take 1,800 grains of meat, eggs or ordinary food and place it in a temperature of 98 degrees, and put with it one of Stuart's Dyspepsia Tablets, it will digest the meat or eggs almost as perfectly as if the meat was inclosed within the stomach.

The stomach may be ever so weak yet these tablets will perform the work of digestion and the body and brain will be properly nourished, and at the same time a radical, lasting cure of dyspepsia will be made because the much abused stomach will be given, to some extent, a much needed rest. Your druggist will tell you that of the many remedies advertised to cure dyspepsia none of them has given so complete and general satisfaction as Stuart's Dyspepsia Tablets, and not least in importance in these hard times is the fact that they are also the cheapest and give the most good for the least money.

A little book on cause and cure of stomach trouble sent free by addressing Stuart Co., Marshall, Mich.

SALT RHEUM

Most torturing and disfiguring of itching, burning, scaly skin and scalp humors is instantly relieved by a warm bath with CUTICURA SOAP, a single application of CUTICURA (ointment), the great skin cure, and a full dose of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

Cuticura

Is sold throughout the world. FORTY DROG AND CHEM. CO., Sole Props., Boston. See "How to Cure Salt Rheum," free.

FALLING HAIR Simply Faces, Baby Blemishes, Cured by CUTICURA SOAP.



PARKER'S HAIR BALM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and \$1.00 at Druggists.

Continued from page 509.

dates back nearly seven years and has been frequently chronicled in the columns of *The Congregationalist*. If he had been more observant in past years the shock of sudden discovery would not have moved him to visions of "lifting hands in holy horror" at his utterances, nor the fear of recall of "the fetish age of missions." The arguments he has used for comity are so far from being new that they have been reiterated year by year ever since he began his ministry.

We suggested, in commenting on Dr. Ecob's article, that it would be fairer for those making such criticisms to possess themselves of the facts as far as our denomination is concerned; and that these facts could be obtained by writing to Secretary J. B. Clark. Dr. Ecob says: "The remedy you propose, viz., 'writing to J. B. Clark, Bible House, New York,' will hardly prove adequate." Could our meaning have been more completely perverted? Yet we are sure that this was not intended as a misrepresentation by Dr. Ecob. It is simply a misapprehension due to haste and carelessness. He says of his article that "every statement was carefully weighed." If his statements were weighed in the same scales which he uses to interpret our meaning in the sentence he here quotes, then he has a false balance, without knowing it.

Dr. Ecob's article in *The Independent*, so far as it reflected on the work of the C. H. M. S., was answered by that society, had been answered before he wrote the article. The answer has been widely published since. Yet Dr. Ecob pays no attention to it. The society declares that "it is the invariable rule not to plant a Congregational church or mission on ground which, in the proper sense of the word, is cared for by other evangelical denominations." If that rule has been violated in Colorado or in any other State, and Dr. Ecob knows of it, he should cite the instances and give the facts. The trouble with his article is that it implies that that rule has been extensively violated and that the work of that and other societies is wasteful and mischievous. But he did not support his article by facts which could be either investigated or refuted. He had not waited long enough to "cool off." He should either have said nothing or he should have said more. His subject required further investigation by him before he could adequately treat it. He should remember that the missionary societies of the Baptist, Methodist and Episcopal denominations have refused to enter into any agreement of comity with the Congregational, Presbyterian and Reformed societies and should have addressed himself to the sources of the evil he deplors. The "scandal of Christendom" is patent enough. If Dr. Ecob will start a movement in Colorado similar to that of the Interdenominational Commission in Maine, he will do more to remedy it than by any number of newspaper articles intimating that missionary money is being wasted.

Our Armenian Orphans' Fund

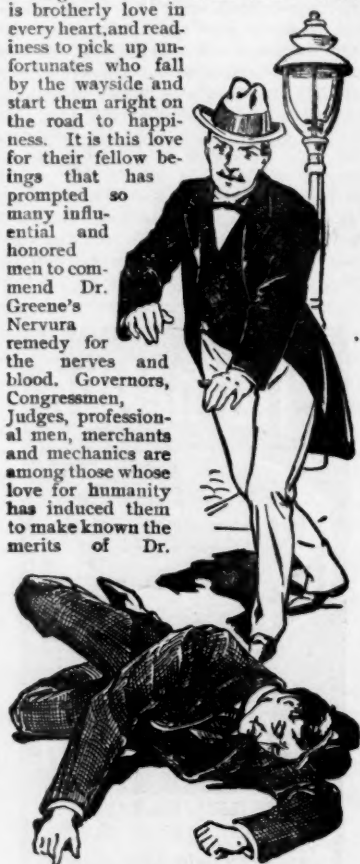
Amount received during the week ending Tuesday noon and acknowledged in detail by individual receipts..... \$28.50
Previously acknowledged..... 24,971.95
Total..... \$25,000.45

TENNESSEE CENTENNIAL and Exposition is reached by the Nashville, Chattanooga & St. Louis Railway with the maximum of speed, safety, comfort and satisfaction at the minimum of expense, anxiety and fatigue. Excursion tickets are on sale at reduced rates from all points on this line and connections to Nashville and return during the continuance of the Tennessee Centennial and International Exposition. Pullman palace sleeping cars run between Nashville and Chattanooga, Atlanta, Augusta, Macon, Jacksonville, Knoxville, Asheville, Washington, Baltimore, Philadelphia and New York. Palace day coaches on all trains. Information pertaining to tickets, routes, rates, etc., will be cheerfully furnished upon application to ticket agents or to W. L. Danley, general passenger and ticket agent, Nashville, Tenn.

Good Samaritans.

Noble Hearts Ready to Rescue Unfortunates Who Fall by the Wayside—Dr. Greene's Nervura is the Road to Health and Happiness.

Embittered as many people are by the trials and disappointments of life, the glorious fact remains that there is much more good than evil in the world. There is brotherly love in every heart, and readiness to pick up unfortunates who fall by the wayside and start them aright on the road to happiness. It is this love for their fellow beings that has prompted so many influential and honored men to commend Dr. Greene's Nervura remedy for the nerves and blood. Governors, Congressmen, Judges, professional men, merchants and mechanics are among those whose love for humanity has induced them to make known the merits of Dr.



Greene's great discovery. What nobler work could there be than such co-operation in the relief of suffering humanity?

Dr. Greene's NERVURA FOR THE NERVES AND BLOOD.

Is your ambition gone? Do you shrink from every task? Are you unable to sleep? Are you afflicted with neuralgic and rheumatic pains? Do you realize that there is some sort of trouble with your liver and kidneys? Do you have the blues? These conditions arise from a disordered condition of the nerves and blood. Bad as they seem and are, you may be assured of prompt and permanent relief in the use of Dr. Greene's Nervura remedy for the nerves and blood, the crowning discovery and triumph of a life devoted to special study of diseases peculiar to modern life.

If you are in doubt, consult Dr. Greene freely, personally or by letter, at his office, 34 Temple Place, Boston, Mass. No charge is made for diagnosis and advice.

GLUTEN FLOUR

For Dyspepsia, Constipation, Diabetes and Obesity. Unlike all other flours, because it contains no bran and little starch—which cause acidity and flatulence. Nutritious and palatable in highest degree. Unrivalled in America & Europe.

PAMPHLET AND SAMPLE FREE. Write to FARWELL & RHINES, Watertown, N.Y.

IN CORRESPONDENCE SUGGESTED by announcements in our ADVERTISING COLUMNS, please mention that the advertisement was seen in *The Congregationalist*.

Temperance

— Eighty per cent. of the licensed houses of England are now owned by the brewers.

— Sergeant-at-Arms Bright of the Senate deserves credit for shutting the bars in the Senate and House wings of the Capitol during the recess of Congress.

— The Malsters Trust in this country has been organized. It will issue \$30,000,000 of stock and guarantee seven per cent. interest on the preferred stock.

— Rev. Dr. A. H. Plumb, when preaching in Detroit soon after the meeting of the American Bankers' Association there in August, severely criticised that body of influential men for visiting distilleries and having a banquet at which champagne was served. The *Detroit Free Press* declined to print that portion of the sermon which condemned the bankers.

— E. T. Devine, Ph. D., secretary of the Charity Organization Society of New York city, says that the Raines liquor law, prohibiting the free lunch, has made life more expensive for the New York vagrant, and thus diminished vagrancy. He also says that the stale beer dives that formerly existed in New York no longer exist, owing to the general introduction of a more effective apparatus for withdrawing beer from kegs.

— The British Government's inspector of inebriates' retreats, in his report just issued, says:

Immoderate drinking, though frightfully common among the industrial classes, is still more prevalent among the "upper ten." It is also certain that among women of all classes drunkenness is increasing rapidly. Out of 42 cases at the Dalrymple Home 101 were university men, 316 were well educated, 235 were married, and the others were widowers or bachelors. In 228 cases sociability caused the downfall, ill-health caused the downfall in thirty-six cases, and overwork caused the downfall in thirty-two cases. In fifty-five per cent. of the cases the excess was traceable to predisposing hereditary indications.

— One of the issues in the approaching campaign in Greater New York, one which will determine the decision of the voters to some extent, is the excise question. The platform on which Mr. Low stands is set forth in the following quotation from his letter of acceptance of the nomination by the Citizens' Union:

The Raines law, in my belief, contains the germ of an excise system far better than that which it supplanted, in that it has relieved the liquor traffic of the arbitrary control of excise boards and has substituted for this a grant of explicit rights that can be enforced at law. Where the Raines law failed, as applied to New York, it fails because it does not take into account the public sentiment of the city. New York, while characteristically an American city, is also, as the Germans say, a world city. It is cosmopolitan in fact and cosmopolitan in sentiment. Men of every sort of up-bringing must be able to live in such a city happily and naturally, of course with due regard to the rights and convictions of others. Legislators on this subject should never forget that the excise law stands midway between the laws that everybody believes in and the dead laws that nobody believes in, and that the effective public sentiment behind it, locally, is the only permanent force on which to depend in its administration. For this reason, in my opinion, an excise law, so far as it affects the daily life and the habits of the people, should reflect the public opinion of the city. On such points, in case of radical differences of opinion, I should take the appeal to the people themselves. In a community like this I know of no better way to secure for an excise law the support of a sentiment that will sustain its even enforcement.

The Republicans will enter the campaign standing on the following platform:

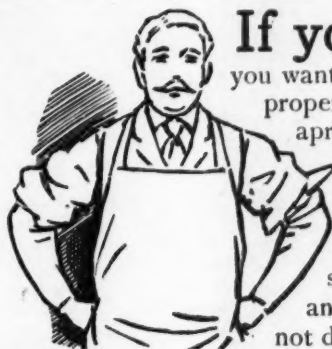
We commend the principles embodied in the law that now regulates the sale of liquor. The abolition of local excise boards and the con-

cession of the right to sell liquor to any citizen who pays the tax and observes the law has taken the saloon out of politics and has liberated the saloon-keeper from the thralldom of dishonest politicians.

In these respects the present law is the best that could be devised, and its economic features have operated to the great advantage of this municipality and of the whole State. The city of New York, however, is unique in its cosmopolitan character, and excise provisions may be useful to other communities which are not suited to ours.

If you feel "All Played Out" Take Horsford's Acid Phosphate.

It repairs broken nerve force, clears the brain and strengthens the stomach.



If you're a butcher,

you want Pearline. You want it for the proper washing of your frocks and aprons, and to keep the benches, blocks, floors, shelves, hooks, etc., as clean as they ought to be.

There's nothing that will do this like Pearline. And it takes so little time, and so little trouble and work that there's no excuse for not doing it. Keep everything dainty

and sweet and clean with Pearline.

Send
it Back

Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—send it back.

508

JAMES PYLE, New York.

A Vacancy

In many a household there is an empty chair that ought not to be empty. Hosts of children have been carried off by croup when there was no need for it at all. Croup comes along without any warning. Usually it comes in the night-time, when the drug stores are closed.

That is why every mother ought to have at her elbow a bottle of : : :



Adamson's Botanic Cough Balsam

It never fails to cure Croup if taken at the first symptom. Usually it cures after the disease has made considerable progress. But it is wise to keep a bottle on the shelf all the time.

This good remedy also cures Coughs, Colds, Pneumonia, Bronchitis, Asthma, Hoarseness, Whooping Cough, Influenza and all diseases of the breathing organs. It cures, remember.

Large Bottles, 75c.
Small Bottles, 35c.
Trial Size, 10c.

At all good drug stores.

Made only by F. W. KINSMAN & CO.,

Wholesale and Retail Druggists,

6th Av., cor. 39th St. and 4th Av., cor. 25th St., N.Y.

Pleases Children

It doesn't seem like medicine, yet it's a perfect laxative for little people. Makes the stomach pure and sweet and prevents bowel troubles. For 50 years physicians have recommended it for old and young.



50c. & \$1. All druggists.

Grand National Prize of
16,600 FRANCS at Paris

Quina-Laroche

Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for FEVER AND AGUE, MALARIA, POORNESS OF THE BLOOD, GENERAL DEBILITY AND WAITING DISEASES; INCREASES THE APPETITE, STRENGTHENS THE NERVES and builds up the entire system.

Paris: 22 Rue Drouot.

E. FOUGERA & Co., 26-30 N. William St., New York



The
bright
ones in
life's ranks
use —
SAPOLIO
cleans · scours ·
polishes ·

Whether you write, or send, or
ask for it, insist on getting —
SAPOLIO : The dealer, who
changes your order, insults you.



The quality of the soap at even the best hotels and on sleeping cars is not usually in keeping with the luxury of modern travel.


The man who does not wish to use for his toilet and bath, a soap of poor quality and detestable odor, will carry Ivory Soap in his toilet case.

Copyright, 1897, by The Procter & Gamble Co., Cincinnati.

"A Perfect Type of the Highest Order of Excellence
in Manufacture."

Walter Baker & Co's

Breakfast



Cocoa

**Absolutely Pure.
Delicious.
Nutritious.**

Costs Less Than One Cent a Cup.

Be sure that you get the genuine article,
made at DORCHESTER, MASS., by

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